

Herrn Professor Alter

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L E T T E R S
TO
MR. ARCHDEACON TRAVIS,
IN VINDICATION

OF ONE OF THE
TRANSLATOR'S NOTES TO MICHAELIS'S INTRODUCTION,
AND IN
CONFIRMATION OF THE OPINION,

THAT A GREEK MANUSCRIPT, NOW PRESERVED IN THE PUBLIC
LIBRARY OF THE UNIVERSITY OF CAMBRIDGE, IS ONE OF THE
SEVEN, WHICH ARE QUOTED BY R. STEPHENS AT
I. JOHN V. 7.

WITH AN APPENDIX,

CONTAINING A REVIEW OF MR. TRAVIS'S COLLATION OF THE
GREEK MSS. WHICH HE EXAMINED IN PARIS: AN EXTRACT FROM
MR. PAPPELBAUM'S TREATISE ON THE BERLIN MS.: AND AN
ESSAY ON THE ORIGIN AND OBJECT OF THE
VELESIAN READINGS.

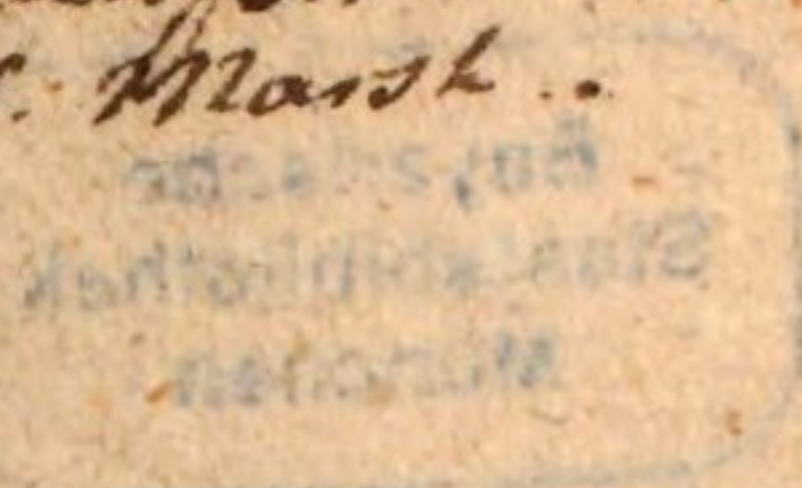
BY THE TRANSLATOR OF MICHAELIS.

L E I P Z I G

Printed for the Author, by C. F. Solbrig.

MDCCXCV.

Viro clarissimo J. C. Alter.
H. Marsh.



THE HISTORY

OF THE

ROYAL

ACADEMY

OF SCIENCES

AND

ARTS

OF THE

ROYAL

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P R E F A C E.

As the following Letters, though addressed to Mr Travis in particular, are laid before the Public at large, and may fall therefore into the hands of persons, who are unacquainted with the state of the controversy now at issue between us, it is necessary that I should give a short statement of it, because these Letters would be otherwise, not only uninteresting, but unintelligible. The question whether the celebrated passage¹, 1 John V. 7., be genuine or not, has so engaged the attention of the learned during the last three centuries, that there is hardly a Library in all Europe, from the Vatican to the Bodleian, from Madrid to Moscow, in which the manuscripts of the Greek Testament have not been examined, in order to determine whether it really proceeded from the pen of St. John. The result of this long and laborious examination is,

1. In our common printed editions 1 John V. 7. 8. stands thus.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ ἔρανον, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα, καὶ ἔτσι οἱ τρεῖς ἐν ἑσσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι. The words, which I have inclosed between brackets, constitute the disputed passage.

that of all the Greek manuscripts of the Catholic Epistles now extant, of which more than an hundred have been quoted by name ², independently of those which have been quoted in the aggregate ³, the passage has been discovered in only one ⁴: and that

2. Mr. Travis himself, p. 397 of his last edition, acknowledges an hundred and nineteen, which have not the passage. And this is very far from being the whole number.

3. By quotations in the aggregate I understand such general assertions as these: "Tandem codices, quos nos in multis Angliae Galliaeque bibliothecis videre contigit, omnes:" with which Dr. Griesbach closes the catalogue of the Greek MSS. which he had particularly specified. Professor Birch also, after having searched the principal libraries in Vienna, Venice, Florence, and Rome, wrote a letter to Michaelis, (published in the Orient. Biblioth. Vol. XXIII. p. 132) in which he says that, among all the Greek MSS. which he had examined, the passage is contained in none. When the second volume of Birch's Greek Testament is published, these MSS. will probably be quoted by name. Prof. Alter likewise (Pref. to Vol. II. of his ed. of the Iliad p. LXXXV) says Candidus profiteor me in nullo codice manuscripto Graeco, aut Slavonico Ver. 7. de tribus testibus reperisse.

4. Mr. Travis p. 396 reckons two MSS. now extant, which contain the passage, for he brings into the account, not only the Dublin, but likewise the Berlin manuscript. But as the latter is unquestionably a transcript from the Complutensian edition, with various readings occasionally interspersed in the text from R. Stephens's edition of 1550, (see the Appendix to these Letters No. 2) it cannot be admitted as evidence in a critical inquiry, because a thousand such MSS. may be fabricated at pleasure. If we may reckon written copies of printed books, as equivalent to Greek manuscripts, I am surprised that the Codex Guelpherbytanus D. is not added to the number: for this copy

single solitary manuscript is not only at least as modern as the fifteenth century, but has a remarkable reading at 1 John V. 6, which was manifestly taken from the Vulgate; and therefore has neither sufficient antiquity, nor sufficient integrity, to be entitled to a voice, in a question of sacred criticism⁵. To remedy this deficiency, various attempts have been made, to shew that there existed *formerly* Greek manuscripts, which contained the passage, though it is rejected in general by those, which are *now* extant. It is true, that in attempts of this kind there is little expectation of success: for the Greek Fathers, not only have never quoted the passage, even in their warmest disputes about the Trinity, which they certainly would have done, if the passage had been known to them, but actually quote the sixth and eighth verses in succession, without the words ἐν τῷ ἑρμανῶ ὁ Πατὴρ ὁ Λόγος καὶ τὸ ἅγιον Πνεῦμα, καὶ ἔτσι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ⁶. It is certain therefore, that

has the passage both in Greek, and in Latin. Unfortunately however it is so modern, as to contain the Latin translation of Theodore Beza.

5. See the Notes to Michaelis's Introduction Vol. II. p. 755.

6. See Bengel. App. crit. p. 458. ed. 2da: Wettsteinii Libelli ad crisin atque interpretationem N. T. ed. Semler. p. 91: Griesbach. Nov. Test. Tom. II. p. 227: Matthäi's Note to 1 John V. 7.: and Professor Porson's Letters, p. 372-378. Moreover, Matthäi in the place just quoted adds: Praeterea, bona fide testor me in nullo codice hoc loco lituram deprehendisse, nec hujus loci *ullum vestigium* animadvertisse, nec in marginibus codicum, nec in scholiis, nec in catenis, cum tamen ad manus mihi fue-

this passage was not in *their* Greek manuscripts ⁷. Nor was it contained in any of the Greek manu-

runt tres codices cum scholiis ineditis Orthodoxorum Theologorum, et unus, cum catena novendecim nobilissimorum ecclesiae Graecae Patrum, cujus specimen aeri incidendum curavi, saeculo IX. scriptus.

7. Beside those Greek MSS. which contain the text of the Epistles complete, there are others, which contain only Lessons from them appointed to be read in the Greek Churches, and are called therefore Lectionaries of the Epistles. A Lectionary of this kind the Greeks called Ἀπόστολος, to distinguish it from those, which contained Lessons from the Gospels. Now as the Lessons read in the Greek Churches were not always the same, at all times, and in all countries where the Greek language was spoken, different Lectionaries contain different extracts, and of course they do not all contain that portion of the first epistle of St. John, which belongs to our present inquiry. But those, which do contain this portion, contain it like other Greek MSS. without the words ἐν τῷ ἑρηνῷ ὁ πατὴρ κ. τ. λ.: for instance the two Moscow MSS. quoted by Matthæi, and noted by him *b* and *e*. In the library of the late K. of France there are fifteen Greek Lectionaries, which contain Lessons, either from the N. T. in general, or from the Catholic Epistles in particular. How many of them contain the Lesson from 1 John V. I know not: but this I know, that no one has been able to discover 1 John V. 7. in any one of them. However in the *printed* editions of the Greek Lectionaries, the words ἐν τῷ ἑρηνῷ ὁ πατὴρ κ. τ. λ. have been inserted contrary to the authority of the Greek MSS., as well as in our printed editions of the Greek Testament: which indeed is the less extraordinary, because when the first edition of an Ἀπόστολος was printed, which was at Venice in 1602, the disputed passage had been already printed in above an hundred and forty editions of the Greek Testament, as appears from Masch's chronological index to the Bibliotheca sacra. No Ἀπόστολος therefore ever contained

scripts, from which the ancient versions were made, not excepting even the Latin. It is totally unknown to the MSS. of the Old Syriac version ⁸: it is wanting in the New Syriac or Philoxenian version ⁹, which was made in the beginning of the sixth century, and collated with Greek MSS. at Alexandria in the beginning of the seventh; it is wanting also in the Arabic MSS. as well of the version printed in the Polyglots, as of that, which was published by Erpenius: it is wanting in the Ethiopic, the Coptic, and the Sahidic ¹⁰: it is wanting in the MSS.

¹ John V. 7. before the printed one of 1602: yet Mr. Travis says p. 435. The *Ἀπόστολος* has always exhibited this verse.

⁸. For this reason it is not in the first printed edition of this version, which was published by Widmanstadt at Vienna in 1555. Tremellius, who published the second edition in 1569, translated the passage into Syriac from the Vulgate, but ventured no further, than to add it in the margin. Later editors however have been so conscientious, as to take the translation of Tremellius into the text, and to print it as a part of the Old Syriac version. Thomas, a Syro-Indian Bishop on the coast of Malabar, who lived in the beginning of the present century, was more scrupulous: for though he had a transcript made of the Old Syriac version, which is dated 1700, and which he sent as a present to Schaaf, he acted like Tremellius, and added the passage only in the margin. See Adlers *Verf. Syr.* p. 31-33.

⁹. See Ridley de *Verf. Syr.* Sect. 13.

¹⁰. The Sahidic version is different from the Coptic, being written in the dialect of the upper Egypt. And this Version has not the passage in question, as appears from Woide's collation, printed in Michaelis's *Orient. Bib.* Vol. X. p. 199, under the

of the Armenian version ^{II}, and in those of the

title: *Variae Lectiones Epistolarum Johannis et Judae, e Versione Aegyptiaca utriusque dialecti collectae.*

- II. The first printed edition of the Armenian version was published at Amsterdam in 1666, by Uschan, an Armenian Bishop, who came thither for the purpose of printing the version of his country. In this edition is given an Armenian translation of 1 John V. 7.: but as the Armenian Version was made immediately from the Greek, this edition no sooner appeared than critics began to suspect, that the insertion was made contrary to the authority of the Armenian manuscripts: especially as this very liberty had been taken, both with the Syriac version, and with Luther's German translation, and Uschan himself acknowledges in the Preface, that he had made some alterations from the Vulgate. This suspicion was considerably augmented by the testimony of Sandius, who in his *Interpret. paradoxae*, (printed three years after Uschan's first edition) p. 376 relates, that he saw in the hands of the Armenian Bishop an Armenian MS. four hundred years old, in which 1 John V. 7. was *not* contained. But the great scarcity of Armenian MSS., or rather our want of knowledge of them, prevented an absolute decision on this subject. And as the Armenian and Latin Churches have been closely united during several centuries, as Haitho in the thirteenth century translated into Armenian the prologues falsely attributed to Jerom, and in the Armenian Acts of the Councils of Sis and Adana, the one held thirty seven, the other about fifty years after the death of Haitho, (that is, in the *printed* edition of those Acts, which Galanus, who was many years Missionary in Armenia, on the part of the Propaganda, published at Rome in 1690) the seventh verse is quoted in conjunction with the eighth, as also in the epistle of Gregory, Bishop of Sis, to King Haitho, after he had turned monk, it has been thought not improbable that Haitho translated the passage from the Vulgate, and that it is contained in the modern transcripts of the Armenian Ver-

Slavonian or Russian version¹²: and lastly, it is

sion. However, as far as I recollect, no one has ever pretended to have *actually seen* any such transcript: and therefore I have always doubted, whether 1 John V. 7. was quoted in the *manuscript* Acts of these Councils, and in the *manuscript* epistle of Gregory, especially as Ver. 8. is to the purpose, but Ver. 7. wholly foreign to the purpose, for which the quotation is made. See Galani Conciliat. Eccles. Armen. cum Rom. Tom. I. p. 437, 461, 478. Nor must it be forgotten that, when Galanus published this work, Usan's Bible, in which 1 John V. 7. was inserted, had been already four and twenty years in print. At present all doubts are removed on this subject by the following account communicated by Professor Alter, in the Preface to the second volume of his edition of the Iliad p. LXXXV. "Plurimum Reverendus Bibliothecarius Meghitarensium, in insula S. Lazari Venetiis, P. Joannes Zohrab Armenus, Viennae nunc (scil. 1790) negotia agens, mihi affirmavit, *se in nullo codice manuscripto Armeno Nov. Test., quos tamen multos et varios in Conventus bibliotheca habent, 1 John V. 7. reperisse, illumque in nullo adhuc codice Armeno repertum fuisse.*" The same account the Professor communicated to Mr. Travis, who has printed it in a note to his last edition p. 380: and yet only five pages after, Mr. Travis asserts that the Armenian manuscripts contain the passage; and p. 435 he says, "The ancient Armenian Version has *constantly* exhibited this disputed text."

12. See Poletika's Letter, printed in Michaelis's Introduction, Vol. II. p. 154, of the Cambridge edition. Professor Alter likewise has examined all the Slavonian MSS. in the imperial library at Vienna, but found 1 John V. 7. in none, as Mr. Travis himself acknowledges p. 337. In the edition of the Slavonian or Russian Version, which was printed in 1581, the passage was *not* inserted: in that of 1663 it was added only in the margin, whence in later editions it crept into the text. See Michaelis's Introduction, Vol. II. p. 156. These facts were not unknown to Mr. Travis, when he published the last edition of

wanting in the most ancient MSS. even of the Latin version¹³.

his Letters, as appears from p. 337: yet he still repeats the assertion (p. 335), that "the verse in question possesses its place in *all* the Russian New Testaments."

13. Wetstein in his Note to 1 John V. 7. enumerates twenty five, which are of very great antiquity: and consequently their united evidence is of more weight, than that of five and twenty hundred modern transcripts of the Vulgate. A description of most of them may be seen in Le Long Bib. sacra, Tom. I. p. 235-256, Simon Hist. des Verf. Ch. IX. and Mill's Note to 1 John V. 7. One of these twenty five MSS. is the famous Lectionary, of which Mabillon gave extracts in his Liturgia Gallicana, and which is probably the most ancient Latin MS. now extant. It is the only one of the collated MSS. which is free from the interpolation, "deglutiens mortem ut vitae aeternae haeredes efficeremur," 1 Pet. III. 22., as Professor Porson has already observed p. 154. It is likewise free, as appears from Mabillon de Liturgia Gallicana, p. 477. from another long interpolation, found in all other Latin MSS. hitherto collated, at Jude 24. To Wetstein's List may be added a Latin MS. written in the ninth century, and preserved in the library of St. Martin des Camps in Paris. See Simon Hist. des Verf. Ch. IX. p. 112, where an account is likewise given of a modern MS. which had been so faithfully copied from its original, that the passage was added neither in the text nor in the margin. Two Strasburg MSS. are quoted by Mill, (but overlooked by Wetstein) on the authority of Burnet, who an hundred years ago ascribed to one of them an antiquity of eight hundred, to the other of nine hundred years. Griesbach quotes the Harleian MS. 1772, and Porson two more Harleian MSS., all three not more modern, and probably more ancient than the eleventh century. Further Mr. Travis, who has examined all the Latin MSS. of the N. T. in the library of the Late K. of France, which he says a-

To suppose therefore, that the passage ever existed in ancient Greek manuscripts, is contrary to the rules of probability founded on actual experience. And what renders the supposition still more improbable, is that the origin of this passage may be clearly traced in the Latin version. For though in the text of the most ancient Latin manuscripts no traces are visible of 1 John V. 7, yet in some of them it is found added in the margin, or interlined by a later hand, but in various ¹⁴

mount to an hundred and thirty six, acknowledges p. 338. that there are *ten*, in which the passage is *not* contained. (These I will reckon only as *eight*, because two Latin MSS. in this library have been already quoted by Simon and Wetstein.) The numbers affixed to these ten MSS. Mr. Travis has not mentioned: but, as in general the modern Latin MSS. contain the passage, and the most ancient do not, we may expect to find these ten among the latter. Now I have found on consulting the printed catalogue (Catal. Libr. MSS. Bib. Regiae Tom. III) that those Latin MSS. containing the Catholic Epistles, which are more ancient than the twelfth century, are exactly ten in number, and are marked at present, 1, 3, 4, 5, 6, 7, 8, 47, 250, 2328. The three first, and the two last the editors of this Catalogue refer to the ninth Century, No. 5 and 6 to the tenth, and No. 7, 8 and 47 to the eleventh century. As for the other Latin MSS. in this library, they are for the most part very modern. More than eighty of them are of the fourteenth century, and some even of the fifteenth: and therefore they are hardly entitled to a voice in a question of sacred criticism. Lastly, Mr. Travis adds p. 338. that one of the Dublin MSS. has the passage only in the margin. — We know therefore of more than *forty* Latin MSS. which have not the passage in the text.

14. The various shapes under which the passage first appeared in Latin MSS. may be seen on consulting the Notes of Erasmus,

shapes, as a mystical interpretation of the Spirit, the Water, and the Blood¹⁵: hence in those

Mill, and Sabatier to 1 John V. 7: Simon Hist. des Vers. Ch. IX.: and Porsons's 6th Letter.

15. The African Fathers, in the true mystical spirit of that country, began at an early age to interpret 1 John V. 8. of the Trinity. Cyprian (de Unit. Eccles.) applies in this manner the final clause of the eighth verse, "et hi tres unum sunt." That these words are a quotation not from the seventh (which in Cyprian's time did not exist in the Latin any more than in the Greek MSS.) but from the eighth verse, and that the application of them to Pater, Filius, and Spiritus sanctus was made by Cyprian himself, who was fond of allegorical interpretations, is evident, because Cyprian did not quote "in coelo Pater, Verbum, et Spiritus sanctus," before "et hi tres unum sunt," which he certainly would have done, had he found these words in his manuscript of the Latin Version. Augustin, likewise an African, who lived about an hundred years later than Cyprian, went a step further, and drew a parallel between *spiritus*, *sanguis*, *aqua*, and *Pater*, *Filius*, and *Spiritus sanctus*; for in his treatise against Maximin (Lib. II. cap. 22) he says, "Si ea, quae his (scil. spiritu, sanguine, et aqua) significata sunt, velimus inquirere, *non absurde occurrit ipsa Trinitas*, quae unus, solus, verus, summus est Deus, Pater, et Filius, et Spiritus sanctus, de quibus verissime *dici potuit*, Tres sunt testes, et tres unum sunt: ut nomine spiritus significatum accipiamus Deum Patrem, — nomine autem sanguinis Filium, — et nomine aquae Spiritum sanctum. Here again it is evident that 1 John V. 7. did not exist in the Latin MSS. in the time of Augustin, or he could not have used the expressions, *non absurde occurrit*, and *dici potuit*. But as the fame of Augustin was so great, it is not extraordinary that an explanation, which he had introduced, was generally received in the Latin Church, that it was gradually added, in one form or other, in the margin of Latin MSS. and quoted in conjunction with the verse, of which it was the interpretation.

Latin manuscripts, which have the passage in the

Yet, though Augustin was generally followed in applying 1 John V. 8. to the Trinity, his successors did not all agree with him, in the *mode* of application. Augustin explained *spiritus* as denoting *Pater*, and *aqua* as denoting *Spiritus sanctus*, in which he is imitated by Facundus: Eucherius on the contrary explains *aqua* of *Pater*, and *spiritus* of *Spiritus sanctus*. Vigilius places *Pater, Verbum, et Spiritus*, (without *sanctus*) as corresponding to *aqua, sanguis et caro*: Cassiodorus has *Pater, et Filius, et Spiritus sanctus*, as corresponding to *aqua, sanguis et spiritus*: the modern Vulgate *Pater, Verbum, et Spiritus sanctus*, as corresponding to *spiritus, aqua, et sanguis*. Vigilius opposes to *tres unum sunt* (Ver. 8.) sometimes *tres in nobis sunt*, at other times *tres in Christo Jesu sunt*: Cassiodorus has *tres unus est Deus*: the modern Vulgate has *tres unum sunt* in both places. Vigilius has sometimes *testimonium perhibent in coelo*, at other times *testimonium dicunt in coelo*, the modern Vulgate *testimonium dant in coelo*. Such is the origin of 1 John V. 7. among the Latin writers, and such were the alterations, which it underwent, before it was moulded into its present form. Several centuries however must have elapsed, before it was regularly written in the MSS. of the Latin Version, as a part of St. John's text, as appears from the ancient Latin MSS. which I have already mentioned. And that it was not in the Latin MSS. when the Prologue to the first epistle of St. John was written, is certain: for the author of it, whoever he was, (probably a writer of the seventh or eighth century) makes a complaint on this very subject, saying of the authors of the Latin Version, *Trium tantum vocabula, hoc est, aquae, sanguinis, et spiritus, in sua editione ponentes, et Patris, Verbique, et Spiritus testimonium omittentes*. — Lastly, to prevent mistakes in regard to what is called the old Italic version, it must be observed that, if any particular Latin version, which bore the distinguished title of *Versio Italica*, ever existed, no MSS. of it containing the first epistle of St. John are now extant. The only means therefore of discovering its readings in this epistle are

text ¹⁶, it appears sometimes in one form, sometimes in another ¹⁷: and, what is particularly to be noted, it is so far from having any fixed place, that in some

the quotations of the Latin Fathers of the four first centuries; but not one of the Latin Fathers of the four first centuries has *quoted* 1 John V. 7., though many feeble efforts have been made, to shew that some of them *alluded* to it. It is remarkable that Sabatier, who attempted to restore the text of the old Latin version in the first epistle of St. John by putting together quotations of the most ancient Latin Fathers, was so fortunate as to find in different parts of the works of Augustin a sufficient number of quotations, to form the whole of the four first chapters, and likewise the beginning of the fifth. But when he comes to the critical place, this very voluminous father, who wrote not less than ten treatises on the epistle in question, suddenly deserts him, though immediately after the critical place Augustin comes again to his assistance. This chasm therefore, that Sabatier might have something to correspond to the modern Vulgate, he is obliged to fill up by a quotation from Vigilius Tapsensis, who wrote at the end of the fifth century. Yet Mr. Travis, says p. 435, "the old Italic version has *always* had this passage.

16. Mr. Travis acknowledges p. 322, that the Doxology Matth. VI. 13. was not originally in the Gospel of St. Matthew, but that it was added in the margin of some MSS. and thus gradually crept into the text. Yet this Doxology is in nineteen Greek MSS. out of twenty, and is quoted by many of the Greek Fathers. Strange therefore, that he should not admit the same of 1 John V. 7. which has every respectable authority against it. Bishop Burnet, though he wrote an hundred years ago, still refused to quote the passage as scripture authority: for he says in his Exposition of the thirty nine Articles, p. 40. ed. 1699 fol. "I leave it to be maintained by others, who are more fully persuaded of its being authentical." What would Burnet have said, if he had lived in the present age!

17. See the authors quoted, Note 14.

MSS. it is added before, in others after the eighth verse¹⁸. Its origin therefore in the Latin is not a matter of conjecture, but of historical fact. — Further, we know in what manner, and at what period, it was transplanted from the Latin into the Greek. In the year 1215 Pope Innocent III held a General Council in the Lateran, in which was condemned a work of the Abbot Joachim, who had written against Lombard, Archbishop of Paris, on the subject of the Trinity. In the Acts of this Council, which were written originally in Latin, and are printed in Harduini Acta Conciliorum Tom. VII. p. 1 -- 78, the two verses 1 John V. 7. 8. were quoted from the Vulgate. These Acts, with the quotations from the Vulgate, were translated into Greek¹⁹, and sent to the Greek Churches, in the hope of promoting an union with the Latin, which was one of the subjects of debate in this Lateran

18. Though the modern MSS. of the Vulgate have in general the passage *before* the eighth verse, yet the oldest of those Latin MSS., which have the passage in the text, place it for the most part, like Vigilius Tapsensis, *after* the eighth verse, as may be seen in Bengelii Appar. crit. p. 467 ed. 2da. Nor is this arrangement difficult to be explained. When the passage was first inserted, it was inserted as an interpretation of the eighth verse, and of course was placed *after* it: but in the modern transcripts of the Vulgate, the dignity of its subject has obtained for it the precedence.

19. The words of the Acts of this Council, where 1 John V. 7. 8. is quoted from the Vulgate, (see Harduini Act. Concil. Tom. VII. p. 18. or Mansi Concilia Tom. XXII. p. 984) are "Quemadmodum in canonica Joannis epistola legitur; *Quia tres sunt,*

Council ²⁰. About an hundred years after this period, the Greeks likewise began to quote 1 John V. 7. and not till then, though the first Epistle of St. John had been known to them full thirteen hundred years. The first Greek writer, who has quoted it, is Manuel Calecas, whose attachment to the Church of Rome was so great, that he accepted the order of St. Dominick, and adopted the tenets of the Latin Church de processione Spiritus sancti, in opposition to those maintained by the Greek Church. Calecas

qui testimonium dant in coelo, Pater, Verbum, et Spiritus sanctus, et hi tres unum sunt. Statimque subjungitur, Et tres sunt qui testimonium dant in terra, spiritus, aqua et sanguis, et tres unum sunt: sicut in codicibus quibusdam (scil. Latinis) invenitur."

In the Greek translation, which Hardouin and Mansi have printed in the adjacent column, these Latin words are thus rendered:

"Ου τρόπον ἐν τῇ κανονῇ τῆς ἰωαννῆς ἐπιστολῇ ἀναγινώσκεται, "Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν ἑρανόῳ ὁ πατήρ, λόγος, καὶ πνεῦμα ἅγιον" καὶ τῆτοι (a mistake for ἔτοι) οἱ τρεῖς ἐν εἰσι. Ἐυθὺς τε προστίθῃσι

∴ ∴ ∴ ∴ ∴ ∴ καθὼς ἐν τισὶ κώδεξιν (instead of this curious word, a Greek would have used ἀντιγράφοις) εὐρίσκεται. I have here represented this passage exactly as it stands in the Greek Acts, in which there is a chasm between προστίθῃσι and καθὼς, for as Ver. 8. already existed in the Greek, the translator thought it unnecessary to produce it. This observation I make for the sake of Mr. Travis's readers, because he has taken the liberty, to fill up this chasm with sixteen words of his own authority twelve of which he has copied from the Dublin MS., and to quote them as a part of the Greek Acts, though they do not exist in the Greek Acts. Further, instead of ἐν ἑρανόῳ, without the article, which is a bald translation of *in coelo*, he has printed ἐν τῷ ἑρανόῳ, with the article. See p. 398 of his last edition.

20. See Cave's Historia Literaria, Tom. II. p. 447. ed. Londin. 1698.

lecas, who lived in the fourteenth century, is succeeded by Bryennius ²¹ in the fifteenth, who was likewise so attached to the Church of Rome, that he quotes 1 John V. 6, not with τὸ πνεῦμα ἔστιν ἡ ἀλήθεια the reading of the Greek MSS., but with ὁ Χριστὸς ἔστιν ἡ ἀλήθεια the reading of the Latin, and omits the final clause of the eighth verse, in opposition likewise to the Greek MSS. and in conformity with only modern transcripts of the Vulgate ²². Bryennius is succeeded by the writer of the Dublin MS. either in the same century, or in the beginning of the next ²³: by the Complutensian editors in the

21. In the Greek Acts of the Lateran Council, *verbum et spiritus sanctus* had been baldly translated by λόγος καὶ πνεῦμα ἅγιον, without an article because there is none in the Latin: but Calecas and Bryennius, who were native Greeks, and therefore felt this deficiency, wrote ὁ λόγος, καὶ τὸ πνεῦμα τὸ ἅγιον, with an article more than, the Complutensian editors and Erasmus inserted.

22. The final clause of the eighth verse was omitted in many transcripts of the Vulgate written after the time of the fourth Lateran Council, because the Abbot Joachim had made a perverse use of it. It is this clause, to which allusion is made in the above quoted passage from the Latin Acts of the Lateran Council, where it is said, "sicut in codicibus quibusdam invenitur. The expression "in codicibus quibusdam" is very artful, and designed merely to render the final clause of Ver. 8. suspicious: for the Latin MSS., which reject it, were all written after the time of this Lateran Council.

23. The Dublin MS. omits also the final clause of the eighth verse: and has χριστὸς Ver. 6. like the Vulgate instead of πνεῦμα the reading of the Greek MSS. But the translation given in the Dublin MS. was not copied from Bryennius: for this MS. has

sixteenth century ²⁴, by Peter Mogilas a Greek writer of the seventeenth century, and by the Greeks in general of the present age. Nor must it be forgotten, that when the passage first appeared in Greek,

πατήρ, λόγος, καὶ πνεῦμα ἅγιον, without any article, and Ver. 6. has likewise ἀλήθεια without the article. — That many readings were taken into the Dublin MS. from the Vulgate, at least in the first Epistle of St. John, appears from a collation, which has been sent to me from Dublin, of this Epistle. For instance, beside χριστός Ch. V. 6, and the omission of the final clause Ver. 8, it reads περιπατοῦμεν Ch. I. 6: omits ἔτος Ch. II. 6, and has ὤμεν Ch. V. 20, in conformity with the Vulgate, and in opposition to all the Greek MSS.

24. The Complutensian editors omit likewise the final clause of the 8th verse. But they have given a different translation of the disputed passage: for they have ὁ πατήρ καὶ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, which is very different from the reading exhibited either in the Greek Acts of the Lateran Council, or in the Dublin MS. or by Calecas, or by Bryennius. And after πνεῦμα, instead of καὶ ἔτοι οἱ τρεῖς ἐν εἰσι, they have καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. They rendered also *in terra* by ἐπὶ τῆς γῆς, which is given by ἐν τῇ γῇ, both in the Dublin MS. and by Bryennius. But they were not unacquainted with the Greek Acts of the Lateran Council, in which the passage in question appeared for the first time in Greek, for in their Note to 1 John V. 7., instead of appealing to Greek MSS. (indeed they had none to which they could appeal, as Stunica himself virtually acknowledged by saying "Sciendum est hoc loco Graecorum codices esse corruptos," when publicly challenged by Erasmus to quote a Greek MS.) they refer to a work of Thomas Aquinas against the Abbot Joachim, which was condemned at this Council. They acted therefore like Calecas and Bryennius, and moulded the passage into better Greek, than had been used in the Greek translation of the Acts of the Lateran Council: whereas the writer of the Dublin MS., who was not a very excellent

it presented itself under as many different shapes ²⁵, as when it first made its appearance in the Latin, which would hardly have happened, had it been derived from the autograph of St. John.

All hope therefore of shewing, even with the least colour of probability, that the words ἐν τῷ ἔρανῳ ὁ πατήρ. κ. τ. λ. ever existed in ancient Greek MSS. appears to be utterly extinguished. But as ardour in controversy increases, as the obstacles, which present themselves, are multiplied, and the rules of probability are generally discarded by those, who resolve at all events to maintain an opinion, which they have once embraced ²⁶, it has been asserted in spite of all these discouragements, that there really existed Greek MSS. in the sixteenth century, which contained the passage, and that such MSS. were used by Robert Stephens. That they, who are unacquainted with Stephens's celebrated edition of the Greek Testament, which was pub-

Grecian, was satisfied not only with λόγος καὶ πνεῦμα ἅγιον, but likewise with πατήρ without an article, though in the Greek Acts this single word really has an article. However it must be said to his credit that he inserted an article before ἐρανῳ, which has none in the Greek Acts.

25. See the five preceding Notes.

26. Male strenuos ii se praebeant in bellis Domini, qui ita animum inducunt: *Dogmati elenchoque meo opportunus est hic textus: ergo me ipse cogam, ad eum protinus pro vero habendum, et omnia quae pro eo corradi possunt obnixè defendam.* Bengel. Appar. crit. p. 452. ed. 2da.

lished in 1550, may comprehend in what manner the question took its rise whether Stephens had really such MSS. or not, it will be necessary to explain the plan, which he adopted in this edition. The text is a re-impression of the fifth edition of Erasmus²⁷, with a few alterations, which, in the whole N. T. according to Wetstein²⁸, do not exceed twenty. In the margin, Stephens quotes various readings, from the Complutensian edition, and from fifteen Greek manuscripts, eight of which were borrowed from the King's Library, six were procured from various quarters, and one was collated in Italy. These sixteen copies he denotes, when he quotes various readings from them, by the Greek numerals α' , β' , γ' , etc. as far as $\iota\varsigma'$. The Codex α' he quotes throughout the whole New Testament, because the Complutensian, like other printed editions, contains the whole. Of his fifteen MSS. he quotes some in one part, some in another, but none throughout the whole N. T.: for Greek MSS. in general are not like printed editions, but contain commonly only parts of the New Testament²⁹. In the Catholic Epistles, Stephens has quoted only seven manuscripts: consequently, in these Epistles he collated only seven, for, if he had collated more, he of course would have quoted more. These seven

27. See Bengel, *Introd. in crit. Nov. Test.* §. 36.

28. *Prolog.* p. 145.

29. To one Greek MS. which contains the whole New Testament, there are at least thirty, which contain only parts of it.

he denotes by the numerals δ, ε, ζ, θ, ι, ια, ιγ³⁰, of which the four marked δ, ε, ζ, ι, were from the King's Library, and the other three θ, ια, ιγ, were among the six, which he had procured elsewhere. At 1 John V. 7. the disputed passage stands thus in Stephens's text: ἐν τῷ ἔρανῳ ὁ πατήρ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ ἔτοι οἱ τρεῖς ἐν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ: which passage is worded exactly as it is in the fifth (not the third) edition of Erasmus, nor is any alteration made in the arrangement, except that Erasmus has ἅγιον *after* πνεῦμα, but Robert Stephens *before* it³¹. In the margin

30. Throughout all the Cath. Ep. no other marks appear in Stephens's margin, than these seven, except the single instance 2 Pet. I. 4. where ιδ is printed, but which is undoubtedly a typographical error, either for ια, or ιγ: for if the Codex ιδ had contained the Cath. Ep. and Stephens had collated it, he would not have quoted it merely in one instance. Besides, we know that the Codex ιδ is now preserved in the library of St. Victor in Paris, and that it does not contain any one of the Epistles.

31. Erasmus printed, in his two first editions, of the Greek Testament, the fifth chapter of the first epistle of St. John, as he found it in Greek MSS.: and consequently without the words ἐν τῷ ἔρανῳ, ὁ πατήρ κ. τ. λ.: which honest conduct having been censured by those, who knew nothing of Greek MSS. and were accustomed only to the Vulgate, in which the passage had long gained full possession, he answered "Addendi de meo, quae Graecis desunt, provinciam non susceperam. But that he might give as little offence, as possible, to the members of the Church of Rome, whose oracle was not the Greek, but the Vulgate, he promised to insert the passage in his third edition, if a Greek MS. could be discovered, which contained it. Search was made

opposite to 1 John V. 7. Stephens has quoted the seven MSS. just mentioned, with an obelus pre-

accordingly: and in less than a year after this declaration he received intelligence that such a MS. existed in England: which MS. Erasmus calls, from the place of its residence at that time, Codex Britannicus, and which, were he now alive, he would call Codex Hibernicus; for it is no other than the MS. which afterwards belonged to Dr. Montfort, whence it is called in the London Polyglot Codex Montfortianus, and being purchased from Dr. Montfort by Archbishop Usher, was transported with the rest of Usher's books to Dublin, whence it has acquired the name of the Dublin manuscript. See the Notes to Michaelis's Introduction Vol II. p. 751-753. Erasmus in his third edition of the Greek Testament printed in 1522 inserted therefore what he had not in his two first editions, namely ἐν τῷ ἑβραϊῷ πατρὶ, λόγος καὶ πνεῦμα ἅγιον, καὶ ἔτοι οἱ τρεῖς ἐν ἑσσι, καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, according to the transcript, which he had received from the Codex Britannicus, as he himself expressly declares in his Note to 1 John V. 7. "Ex hoc igitur codice reposuimus quod in nostris dicebatur deesse, ne cui sit causa calumniandi. Quamquam et hunc suspicor ad Latinorum codices fuisse castigatum." It is remarkable that this mode of wording the passage is peculiar to the Dublin, or as Erasmus calls it, British MS. In his fourth edition printed in 1527, Erasmus, who had then (but not when he published his 3^d edition) seen the Compl. edition, inserted the article, in imitation of the Compl. editors, before πατρὶ, λόγος, and πνεῦμα ἅγιον: and he thus printed the passage in his fifth edition. Robert Stephens, who followed chiefly the last edition of Erasmus, worded the passage exactly as Erasmus had done, transposing only ἅγιον and πνεῦμα, again in imitation of the Compl. editors: and still left a considerable difference between the Compl. text, and his own, for he retained ὁ λόγος — καὶ ἔτοι οἱ τρεῖς ἐν ἑσσι, — and ἐν τῇ γῇ, where the Compl. text has καὶ ὁ λόγος — καὶ οἱ τρεῖς εἰς τὸ ἐν εἶναι — and ἐπὶ τῆς γῆς. Nor did he reject like the Compl. editors the final clause of the eighth verse, but retained it like Erasmus. — Such is the origin and

fixed, which denotes that these seven MSS. agreed in omitting certain words contained in his own text. The number of words omitted in the quoted MSS. he determines by placing in his text an obelus before the first word, and a little crotchet, in the shape of a semicircle, and of the size of a comma, after the last word. At the place in question, the obelus is set before ἐν, which precedes τῷ ἁγνῷ, and the semicircle immediately after ἁγνῷ: so that by this notation the words ἐν τῷ ἁγνῷ, and not the whole passage, are represented as wanting in these seven manuscripts. But as compositors are not infallible, and marks of reference are frequently placed wrong through various accidents in printing, this edition of R. Stephens had not been published many years, when Lucas Brugensis suspected that Stephens's compositor had here made a mistake, and that he ought to have set the crotchet, not after ἁγνῷ but after γῆ, that is, after the last word of the controverted passage, and not after the third: for even in the sixteenth century it was well known, that the Greek MSS. in general omitted the whole passage, but no one either before or since the time of R. Stephens has ever seen a Greek MS. which omitted the three first words only. This however was

progress of 1 John V. 7. as it stands in our modern printed editions of the Greek Testament. It was derived from the Dublin MS. (in which, and in which alone of all the Greek MSS. had been inserted a bald translation of it from the Vulgate), corrected successively by Erasmus and Stephens, adopted with their corrections by Beza and the Elzevirs, and copied from the Elzevirs by later editors.

not admitted by the advocates of 1 John V. 7., who still quoted these seven MSS. as authority, not indeed for the whole passage, but, what is of some importance in a case of necessity, for at least three quarters of it. About hundred years after the time of Lucas Brugenfis, Simon examined all the Greek MSS. in the library of the King of France, and found that not only ἐν τῷ ἔργον, but that all the following words, as far as ἐν τῇ γῇ, were wanting in them all: and, as four out of the seven, which Stephens has quoted at 1 John V. 7. had been borrowed from this library, though Simon did not attempt to determine what particular four, he concluded that Stephens's representation at that passage was inaccurate. To evade this argument, the patrons of Stephens's semicircle had recourse to the hypothesis, that the eight MSS. which in the time of R. Stephens, belonged to the King's library, were no longer there, and even that they were no longer in existence: a position, which though wholly incapable of defence, is indispensably necessary for those, who maintain that the semicircle is set right, because the MSS. which still exist, both in Paris and in other places, decide against them. From this untenable post they were driven a few years afterwards by Le Long, who in 1720 undertook to determine the particular eight MSS. in the royal library, which had been used by Robert Stephens, and consequently four out of the seven, which are quoted at 1 John V. 7. These eight MSS. he imperfectly described in the Journal des Sçavans for June 1720: but he gave a more complete and more

accurate account of them in the edition of his *Bibliotheca sacra*, which was published in 1723, soon after the death of the author.

From this period Stephens's semicircle was abandoned to its fate: it dwindled gradually into oblivion, and no one entertained the smallest hope, that another effort would be made in its favour. *Sed multa renascentur, quae jam cecidere.* — The Rev. Mr Archdeacon Travis has engaged, after an interval of above fifty years, to restore it to its lost honours, has undertaken to prove that it is justly entitled to its place, and that they who assert the contrary "are false accusers"³². For this purpose, it was necessary before all things to shew that Le Long was mistaken, and that the eight MSS. on which he had fixed, were not the eight, which were used by Stephens. Accordingly, the Archdeacon took a journey to Paris in the year 1791, in order to compare Stephens's quotations from the eight MSS. which he had borrowed from the royal library, with the readings of those, on which Le Long had fixed, as the eight which were used by Stephens. In this comparison he found, according to his own account, p. 261, that the quotations made by R. Stephens differed so frequently from the readings of Le Long's manuscripts, as to warrant the inference, that these were not the eight, which Stephens had used. One obstacle therefore to the opinion, that the semicircle was

32. See page 220 of Mr. Travis's Letters, last edition.

set right, being as Mr Travis supposes³³, totally removed, he concludes that its right position admits no longer of a doubt: and, as it is a grievous crime in an author or editor, when his compositor has set a crotchet out of its place, to overlook the blunder, he thinks himself happy in being able to shew that no blunder has been committed. He enjoys therefore, at least for the present, "the pleasing reflection, "that through this investigation probity traduced "has been vindicated, and calumniated integrity "has been justified. The memory of R. Stephens "will now be redeemed to its ancient honours. "His name will be now renovated, and remain sacred to all posterity. The hand, which has effected this renovation, exults to record it, and pledges *itself to sustain, and to support it*"³⁴.

It was the intention of Mr Travis, as appears from his preface, to have communicated his collation to the Public, in the same year, in which it was made: and it would have been a fortunate circumstance for me, if other important business had not intervened, and prevented the execution of this design: for I should then probably have been secured from an attack, to which through the delay of his publication I have been unfortunately exposed. During the interval, that elapsed between 1791 and 1794 in which year Mr Travis's last edi-

33. Whether his opinion be right, or not, must be determined by the first number of the Appendix annexed to the following Letters.

34. See page 262.

tion of his Letters to Mr Gibbon was published, I had either the good or the ill fortune, to stumble upon a Greek manuscript, at present marked Kk. 6. 4., in the public library of the University of Cambridge, which I discovered to be the MS. which Stephens had quoted by the mark $\iota\gamma$, and consequently one of the seven MSS. which are quoted in Stephens's edition of 1550, at 1 John V. 7. Of this discovery I gave an account in one of my Notes to Michaelis's Introduction, (Vol. II. p. 789), which was published, at Cambridge in the Spring of the year 1793: and, as far as the brevity of a Note admitted, I assigned the reasons, which induced me to believe, that our MS. Kk. 6. 4. was formerly in Paris and that it was no other, than the MS. which Stephens calls Codex $\iota\gamma$. Now this MS. omits, as might be expected not only $\epsilon\nu\ \tau\tilde{\omega}\ \delta\epsilon\alpha\nu\tilde{\omega}$, but all the following words, including $\epsilon\nu\ \tau\tilde{\eta}\ \gamma\tilde{\eta}$: and since Stephens quotes all his seven MSS. of the Catholic Epistles for the same omission, it follows, that if one of them omitted the whole passage, the others did the same, whether they are now in Paris or in Pekin. Of the truth of this inference Mr Travis was well aware: and therefore felt himself reduced to the necessity, either of giving up the opinion, which he had so warmly espoused, or of proving that the MS. in our library had no more been used by R. Stephens, than those, on which Le Long had fixed in the royal library in Paris. For this purpose he has made an attack (p. 410-414 of his last edition) on the arguments, which I had produced, in the above-mentioned Note, in proof of

the identity of the MS. Kk. 6. 4. and Stephens's MS. 17. The following Letters are intended, as a Vindication of that Note from Mr Travis's objections: and they contain likewise many important documents, in support of my opinion, in addition to those, which I had already produced. Absolute mathematical certainty is not to be obtained in questions of criticism: that Mill or Wetstein collated the Codex Bezae, or even that Dr Kipling published it, is only a moral certainty: and therefore if I have shewn that the probability, that our MS. Kk. 6. 4. was collated by Robert Stephens, is so great as to amount to a moral certainty, I have done all that can be expected in the present inquiry. Now by the application of an Algebraical Theorem, which I have given in the fourth Letter, to the documents, which I have produced in the second, third, and fifth Letters, I have shewn that the probability in favour of the identity of the MSS. is to the probability of the contrary, as Two Nonillions to Unity, which every one I believe will allow to constitute a moral certainty. The whole therefore depends on the justness of the calculation, which I submit to the decision of the learned.

Leipzig 20th June 1795.

HERBERT MARSH.

ERRATA.

- Pag. 6 lin. 10 hat read had
 — 14 — 6 insert in after as well as
 — 28 — 25 than read that
 — 29 — 7 words r. word
 — 35 note 29 *ἐξῆς* r. *ἐξῆς*
 — 47 note 45) an oblique r. the genitive
 lin. 11)
 — 73 l. 10 erase the first an
 — 97 n. 12) which r. with
 l. 2)
 — 102 Lett. VI.) after question, insert is
 l. 5)
 — 133 l. 4 follow r. fellow
 — 134 n. 16) had r. has
 l. 4)
 — 137 n. 18) latter r. later
 l. 5)
 — 141 l. 7 to torture r. to the torture
 — 208 — 14 ἀμφίβλητρα r. ἀμφίβλητρα
 — 213 — 2 tenth r. tenth
 — 214 — 4 you r. your
 — 222 n. 123) has r. had
 l. 2)
 — 227 n. 130 ἐνέκοφεν r. ἐνέκοψεν
 — 238 l. 35 than r. then
 — 242 — 3 wohle r. whole
 — 249 — 23 the retaining r. retaining
 — 280 — 6 νυμφίς r. νυμφίς
 — 281 — 3 εἰσι r. εἰσιν
 — 287 — 5 then r. than
 — — 18 resourse r. resource
 — 288 n. 66) then r. them
 l. 10)
 — 299 not. r. Prepostere r. Praepostere
 — 326 not. l.) in r. is
 l. 5)
 — 336 No. 59 ἀγαθοποιῶν r. ἀγαθοποιῶν

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1844

State of Ohio

County of Hamilton

Know all men by these presents, that I, the undersigned, for and in consideration of the sum of One Hundred Dollars, to me in hand paid by the said John Smith, the receipt of which is hereby acknowledged, have granted, sold and conveyed, and by these presents do grant, sell and convey unto the said John Smith, his heirs and assigns forever, all that certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Section 12

Containing of the said Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit: A certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Section 13

Containing of the said Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit: A certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Section 14

Containing of the said Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit: A certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Section 15

Containing of the said Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit: A certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Section 16

Containing of the said Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit: A certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Section 17

Containing of the said Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit: A certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Section 18

Containing of the said Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit: A certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Section 19

Containing of the said Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit: A certain lot or lots of land, situate, lying and being in the Township of Hamilton, County of Hamilton, State of Ohio, and more particularly described as follows, to-wit:

Letter I.

That one of the Greek manuscripts, quoted by Robert Stephens at 1 John. V. 7. is now preserved in the public library of the University of Cambridge, and that this manuscript omits the whole of the disputed text, not merely the words *ἐν τῷ ἁγίῳ*, is a discovery so inimical to your favourite opinion, that Stephens's semicircle in that celebrated passage is rightly placed, that I am not surprised at your endeavours to confute the arguments, on which the truth of that discovery is founded. And you must have felt yourself the more strongly urged to this attempt, because your journey to Paris, and your painful collation of the manuscripts borrowed by Stephens from the royal library¹ would, even if your labours in Paris had been crowned with success, be rendered abortive by this single manuscript in the University of Cambridge. On the other hand, it is equally incumbent on me

¹ Though this library is no longer a royal library, yet as it was such, when Stephens borrowed from it eight of the MSS. which he used for his editions of the Greek Testament, and the MSS. in general, which are contained in this library, are known to the learned by the name of Codices Regii, I have not thought it necessary in a work, which is merely critical, to alter the epithet, by which this library in the writings of the learned has been hitherto distinguished. Perspicuity is the first object of an author, which ought not to be violated merely for the sake of a name.

to reply to your objections, that the public may be convinced, I have not advanced an opinion, which, when put to the test, I am unable to defend: and on the present occasion it is peculiarly my duty to undertake this task, not only because I was the first, who advanced the opinion, but because I stand hitherto without support. Even if I were unwilling to execute this office, the principles of my antagonist would oblige me against my inclination: and since you address your adversaries in such language as this, "Attempt the confutation without delay, silence will be a proof of conscious impotence" ², "if you refuse to plead, the charge will be taken as confessed" ³, I have not even the choice of refusing the challenge, but am bound to follow your advice, and stand forth in the open field" ⁴. I advance however to the contest, not like your Grecian warrior ⁵, nor like the proud Goliath, who defied the armies of Israel, but like the humble Bethlehemite, who marched against the mighty Philistine, with no other weapon, than a sling and a stone. On which side Victory declares itself, can be known only when the combat is finished: but, if in spite of my exertions I must at length yield to superior force, I shall comfort myself with this reflexion, that the more powerful the adversary, the less disgraceful is the defeat. Nor shall I be ashamed to acknowledge the defeat to the world at large: for it is no dishonour to have been mistaken, except where we refuse to own it. On the contrary, Sir, I solemnly pledge my word, that I will in that case retract the opinion, as pub-

² Pag. 475. of your last edition. NB. Whenever I quote the page of your letters, without naming the edition, I mean the last edition published in 1794.

³ Pag. 481.

⁴ p. 471.

⁵ p. 472.

lickly, as I have advanced it: but then it must be upon this condition, that you yourself submit to the same terms, and consent, if the cause should be determined in my favour, to acknowledge the truth of my assertion, and consequently the injustice of your attack.

The preliminaries being thus settled, we will now prepare for action. But before I begin to combat your objections, I will relate in what manner I was led to the discovery, (whether real, or imaginary, will be determined in the sequel) that one of the manuscripts, used by Robert Stephens, is now in the University Library of Cambridge. In the beginning of the year 1793, while I was printing my Notes to the second volume of Michaelis's Introduction, I examined the manuscripts of the Greek Testament, preserved in the University Library, of which I had made a catalogue in the preceding summer. My attention was particularly engaged by that, which was marked Kk. 6. 4.: a manuscript containing the Acts of the Apostles, with the Catholic Epistles, and those of St. Paul. I found on examination, that it bore the appearance of a very respectable antiquity, that its readings were in numerous examples different from the common printed text, where the deviations were supported by very few other authorities, and I was surprised, that so remarkable a manuscript should, as I that time supposed, have remained uncollated⁶. Considering however, that manuscripts, after the death of their proprietors, are frequently transferred to

6 For that reason I mentioned it, in the 132. Note to Ch. VIII. Sect. 6. of Michaelis's Introduction, as one of the uncollated Cambridge manuscripts, because it is mentioned by neither Mill, nor Wetstein. But on finding that it had been collated, I corrected the mistake in the list of Errata.

different libraries, and sometimes even to distant countries, I thought it not improbable that this manuscript, though never quoted as a Codex Cantabrigiensis, might have been collated and quoted by a different name, before it was purchased for the University Library⁷, in the same manner as the Codex Augiensis, now in Trinity College, was in the beginning of this century collated by Wetstein, in the library of Mr Mieg at Heidelberg. And that the very same thing had really happened to the MS. Kk. 6. 4., I was led to conclude by the following circumstances. In the first place I observed the name of Vatablus, (who was Hebrew Professor in the University of Paris, and died about the middle of the sixteenth century) written on the inside of the cover, at the beginning of the manuscript, in a place where the proprietors of books very frequently write their names. The same name I saw likewise at the end of the manuscript, and observed that in both places the name was written in the middle of the page, and in the same hand. I perceived likewise the name of Hautin written at the beginning of the manuscript, in the same page with the name of Vatablus, but in a different hand, and in a different part of the page, namely in one of the upper corners, which is likewise a place, where the proprietors of books very frequently write their names. I concluded therefore that the manuscript had been formerly in France, and successively the property of Vatablus, and Hautin. I paid however little attention to the name of Hautin: it was that of Vatablus, which led me to fur-

⁷ When this MS. came into the University Library, I have not been able to discover: but it must have been purchased since the year 1600, because it is not in James's catalogue. It is however a matter of no great consequence in the present inquiry.

ther inquiries, and first excited the suspicion, that this manuscript might have been one of those, which were used by R. Stephens for his editions of the Greek Testament, printed in 1546, 1549, and 1550, because Vatablus was one of Robert Stephens's intimate friends, and was likewise connected with him in his literary pursuits. Under these circumstances I thought it impossible that an ancient and valuable manuscript, in the possession of Vatablus, could have been unknown to Stephens: and, as he expressly declares in the preface to his edition of 1550, that he procured six manuscripts from various quarters, in addition to the eight borrowed from the royal library (which with the Complutensian edition and the manuscript collated in Italy make up the sixteen), it appeared to me at least probable, that the Codex Vatabli⁸ was one of the six. Further, this probability was greatly increased by the strong expression, which Stephens has used, in speaking of these six manuscripts, for he says that they were "ea, quae undique corrugare licuit"⁹. The word "undique" plainly denotes that he collected from various quarters: and the

8 As every manuscript must have a name, to distinguish it from others, and they are very frequently called by the name either of a present or a former proprietor, I shall in future name this manuscript the Codex Vatabli, in the same manner as the celebrated Codex Cantabrigiensis is called from its former proprietor the Codex Bezae. However, if you have any objection to this name, it is a matter of indifference to me, by what appellation it is distinguished.

9 Pref. to his Gr. Test. of 1550. The number of Greek manuscripts at that time in Paris was very inconsiderable, in comparison with the number of those, which were there at the end of the next century. Now the scarcer the manuscripts, the more readily would Stephens embrace every opportunity of procuring them.

addition of "licuit" is a proof, that he collected at least such as he thought worthy of notice, where he was able to procure them.

Having thus considered the probability, that the Codex Vatabli had been used by Stephens, derived from external evidence, I proceeded to inquire what internal evidence might be obtained in its favour. For this purpose, it was necessary to fix upon some one of Stephens's manuscripts, and compare the readings which Stephens has quoted from it, with the readings of the Codex Vatabli: and I was led to fix on one of the two marked α and γ , in the following manner. I considered that if the Codex Vatabli had been used by Stephens, it must be one of the six "quae undique corrogare licuit;" for independently of the arguments already adduced to shew that it probably was one of those six, it could neither be the Codex α nor β , for reasons, which it would be superfluous to mention: neither could it be one of the eight manuscripts marked by Stephens, γ , δ , ϵ , ζ , η , ι , κ , for these eight, as he himself declares, were borrowed from the royal library. If used at all therefore, it could be only one of the six which Stephens has noted by θ , α , β , γ , δ , ϵ . But it could neither be the θ , nor the β , nor the δ : for the two first of these have been discovered by Wetstein to be the same, as the Codex Coislinianus 200, and the Codex Regius 83: and the third has been found by Griesbach to be the Codex Victorinus 774. The number therefore of the undiscovered Codices Stephanici were reduced to the three marked α , γ , ϵ : but the Codex ϵ is quoted by Stephens above fifty times in the Apocalypse, a book which is not contained in the Codex Vatabli. There remained therefore for trial only the α and the γ , both of which as appears from the quotations in Stephens's margin, contained

the very same books, as the Codex Vatabli, namely the Acts of the Apostles, the Catholic Epistles, and those of St. Paul.

Having discovered so far, that one of these two manuscripts *might* be the Codex Vatabli, I resolved further to examine, whether either of them actually *were*. To this end I copied from Stephens's margin, throughout the Catholic Epistles, (which I thought a sufficient portion for determining the question, without going also through the Acts of the Apostles, and the Epistles of St. Paul) all the singular readings of the two MSS. *α* and *γ*, or, in other words, such as Stephens had quoted from each of these manuscripts solely. Those of the former amounted to twenty, those of the latter to twenty five¹⁰. Having formed in this manner, from Stephens's margin two separate catalogues of the characteristic readings of these two manuscripts, I went into the Public Library, to compare them with the Codex Vatabli: and in case I found that this manuscript contained the whole series of characteristic readings, either of the Codex *α* or of the Codex *γ*, all proper allowances being made for typographical errors, from which Stephens's margin is by no means free, I thought I should be justified in concluding, that I had discovered one of the manuscripts of Robert Stephens, which had been buried in oblivion, since the middle of the sixteenth century. The first trial which I made, was with the characteristic readings of the Codex *α*: but I soon perceived that this could not be the manu-

¹⁰ In the Note to Michaelis's Introduction Vol. II. p. 789.

I said by mistake that the singular readings of the Codex *γ* in the Catholic Epistles, amounted to twenty, which is the number of those of the *α*, a mistake by which I have inadvertently weakened my own argument. I request therefore my readers to correct the erratum by inserting the word *five* after *twenty*.

Script, for not one of its characteristic readings, as far as I compared, was to be found in the Codex Vatabli. My last resource therefore was the Codex *ry*, and if the internal evidence had there likewise been as unfavourable, as to the Codex *ix*, I must have abandoned the opinion, that the Codex Vatabli had been used by Stephens, notwithstanding the external evidence in its favour. But to my great surprise, and I acknowledge to my great satisfaction, I found in the Codex Vatabli *all* the singular readings of the Codex *ry*, throughout the Catholic Epistles ¹¹: which is really more than I should have expected, even had I known for certain before I made the comparison, that the Codex Vatabli was the very manuscript, which Stephens denoted by the mark *ry*, since among twenty five readings in Stephens's margin, taken any where at a venture, we may in general expect to find at least one error, either of the collator, or of the printer ¹². This extraordinary coincidence therefore between the characteristic readings of the Codex *ry*, and those of the Codex Vatabli, united with the external evidence derived from the manuscript's having been the property of one of Stephens's intimate friends, afforded, as I thought, and as I still think, a very satisfactory proof of their identity. Further, upon consulting the editions of Mill, Wetstein, and Griesbach, I found ¹³ 1st that of the twenty five singular readings of the Codex *ry*, no manuscript at present known, beside the Codex Vatabli, con-

¹¹ Whether I saw right, or whether I saw wrong, will be determined in my next letter.

¹² This I shall very clearly prove in one of the following letters.

¹³ The truth of the three positions, which here follow, will appear from the Table of readings at the beginning of the third letter.

tains even a sixth part: 2^{dly} that if we except the Codex Alexandrinus, which contains four of them, and four only, there is no single manuscript at present known, which contains any two of them: and 3^{dly} that all the manuscripts put together, which have been collated by Mill, Wetstein, and Griesbach (to whom, as I have since learnt, may be added Matthäi and Alter) contain only two fifths of them ¹⁴. — Whether under these circumstances I rightly concluded, that if any *one* manuscript was found to contain them *all*, it could be no other than the very manuscript from which they had been taken, or whether the inference was made with that “precipitancy,” of which you have thought proper to accuse me ¹⁵, I leave to be determined by those, who are competent judges.

¹⁴ In my Note, in Michaelis's Introduction, I said only “though *several* of them have been since discovered in no other manuscript.” I request therefore my readers to make here likewise an alteration, and for “several” to write “the greatest part.” My reason for using at that time so moderate an expression was this. Though I knew that the greatest part of the twenty five had been quoted from no other manuscript than the Codex *17*, by Mill, Wetstein, and Griesbach; yet as I had neither the edition of Matthäi, nor that of Alter at hand, which were at that time not to be procured in Cambridge, and was uncertain therefore, whether some of these readings might not have been discovered, either among the Moscow, or the Vienna manuscripts, by which the number of readings not found in other manuscripts might be reduced to less than half, I cautiously used the moderate term “several,” lest I should find on examination, that I had asserted more than I could warrant. A subsequent examination of these editions has shewn, I will not say that my caution was unnecessary, but certainly that my apprehensions were ungrounded.

¹⁵ Pag. 414. When I first read the sentence, to which I here allude, I fancied you meant to pay me a com-

What I have hitherto said is a mere statement of the question now at issue between us. In my next letter I shall answer your objections: in my third letter I shall confirm the premises, on which I ground my opinion: and in the fourth I shall apply those premises, so as to give a mathematical demonstration of the identity of the manuscripts.

Letter II.

Having described in my former letter the several steps, by which I was led to the discovery of the Codex Stephani *ry*, I will devote the present letter to the examination of those objections, which you have made to the account I had given of it, in one of my Notes to Michaelis's Introduction, Vol. II. p. 789.

Your first objection¹ is, "that Robert Stephens has quoted his MS. *ry* solely, not merely in twenty, but in twenty five places"². This, Sir, is a matter, on which we cannot long dispute, because it requires only a pair of sound eyes, and the faculty of counting from one to a quarter of an hundred, to determine whether the single mark *ry* appears, in the Catholic Epistles, twenty, or twen-

pliment; but on a second reading I found, to my great mortification, that you intended the very reverse.

¹ Pag. 411.

² This I have already admitted in my former letter, Note 10, where I requested my readers to correct the erratum by the insertion of the word "five" after "twenty."

by five times, in Stephens's margin. To the truth of your observation I subscribe without reserve, and again acknowledge that for the word "twenty," as it stands in my Note in Michaelis's Introduction, should have been printed "twenty five." It is an inaccuracy, which I ought to have avoided; and I will not pretend to evade the charge, by saying that the word "five" was omitted by the printer, for in that case I ought to have detected the omission: nor will I attempt to mitigate the fault by observing that the readings of the Codex α amounted to twenty, which it was easy to confound with those of the Codex γ , for, if this was the cause of the erratum, I ought to have guarded against any such confusion. It is however no small matter of consolation, that, in consequence of the erratum, the characteristic readings of the Codex γ have not been multiplied but diminished: and it would have been a real mortification to me, if their number, instead of being lowered to twenty, had been raised to thirty, because my Note would then have contained more than the truth, and might possibly have excited a suspicion, that, as the strength of my argument increases with the number of these readings, I had been guilty of a misrepresentation in my own favour. It is true that I should have had nothing to apprehend on that score from the respectable opponent, to whom this letter is addressed, who would have used a more favourable construction, and have considered it as one of those oversights, from which not even authors are exempt: but I should still have been exposed to danger from those, whose candour is less conspicuous, and I might have incurred the charge, not "merely of having fallen into error, but of having attempted to mislead others, by sacrificing the faithfulness of facts to my own predilections." But as

the erratum stands at present, the Note in question very fortunately expresses the truth, though not the whole truth, and contains even less than I had a right to claim. This deficiency you have amply supplied, you have restored to me privileges, which would otherwise have been lost, and you have added strength to an argument, which, as it seems, stood in need of support. For this emendation therefore I return you my sincerest thanks: and, if in the correction of this erratum you really knew, that you were serving my cause, my obligations are doubled by the disinterestedness of the motive.

The first objection being settled, as I hope, to our mutual satisfaction, and we being perfectly agreed as to the number of these readings, it will be necessary, before we proceed any further, to give a complete statement of them, because they are the foundation, on which my whole superstructure is built. I will subjoin therefore a Table representing at one view these twenty five singular readings, as they are quoted in Stephens's margin, and will place them in a parallel column with the correspondent readings of Stephens's text, according to the edition of 1550.

Table of the Singular Readings of the Codex ιγ in the Catholic Epistles.

Stephens's text.		Readings quoted by Stephens from the Codex ιγ alone.
1. Jam. I. 22.	Γίνεσθε δὲ ποιηταὶ λόγου	Γίνεσθε ἐν ποιηταὶ νόμου. ιγ
2.	25. Ἐπιλησμονῆς	Ἐπιλήσμων. ιγ
3.	V. 7. Ἐτετόν	— ιγ

Stephens's text.

4. Jam. V. 8. Μακροθυ-
μήσατε
5. 1 Pet. I. 3. Ζῶσαν
6. 21. Πισεύοντας
7. II. 7. Λίθον
8. IV. 13. Καθὸ
9. 19. Ὡς
10. V. 5. Ὑποτασσό-
μενοι
11. 2 Pet. I. 1. Θεὸς ἡμῶν καὶ
σωτῆρος Ἰησοῦς
12. 3. Ζωὴν
13. 5. Ἐπιχορηγή-
σατε ἐν τῇ
14. I. 20. Ἐπιλύσεως
15. II. 1. Ἐν τῷ λαῷ
16. 2. Ὁδὸς
17. 11. Κατ' αὐτῶν
παρὰ κυρίῳ
βλάσφημον
18. 12. Γεγεννημένα
19. 21. Ἐπιστρέψαι
ἐκ τῆς
20. III. 18. Ἰησοῦς Χριστὸς
21. 1 Joh. I. 2. Ἐφανερώθη
ult.
22. II. 20. Πάντα
23. III. 19. Γινώσκουμεν
24. IV. 4. Γινώσκετε
25. 8. Ὅτι ἐγὼ
τὸν Θεόν

Readings quoted by
Stephens from the
Codex ιγ alone.

- + Οὖν. ιγ
Ζωῆς. ιγ
Πιστὸς. ιγ
Λίθος. ιγ
Καθὼς. ιγ
— ιγ
Ὑποτάσσεσθε. ιγ
Κυρίῳ ἡμῶν Ἰησοῦ. ιγ
+ Ἐιρήνην
Ἐπιχορηγήσατε τῇ. ιγ
Διαλύσεως. ιγ
— ιγ
Δόξα. ιγ
Κατ' αὐτῶν βλάσφη-
μον. ιγ
— ιγ
Ἐπιστρέψαι εἰς τὰ ὀπί-
σω ἐκ τῆς. ιγ.
+ Καὶ Θεὸς πατὴρ. ιγ
+ Ἐν. ιγ.
Πάντες. ιγ
Γινωσκόμεθα. ιγ
Γινωσκουμεν. ιγ
Ἐκ τοῦ Θεοῦ ἃ ἐστίν. ιγ

Of these twenty five singular readings, you
have already acknowledged, that twenty four are

in the Codex Vatabli³. With those therefore I have for the present no further concern: and I have only to examine, whether in that particular instance, to which alone you object, the reading of the Codex Vatabli is consistent with Stephens's margin, as well as the twenty four, which you have already granted. Now the reading, to which you object, is that which in the preceding table is marked No 3, and is taken from James V. 7, where you contend that the reading of the Codex *vy* was totally different from that of the Codex Vatabli. If therefore you are not mistaken in this assertion, I was certainly wrong in saying, that all the characteristic readings of the Codex *vy*, throughout the Catholic Epistles, were found in the Codex Vatabli, "without exception"⁴. In order to determine, whether an exception is to be made in this case, or in other words, whether the Codex Vatabli in this case contradicts Stephens's margin, or not, it appears to me that we have only to ask these two questions. 1st What does Stephens affirm of his Codex *vy*, at James V. 7.? 2^{dly} Is that which Stephens affirms of

3 Pag. 412. you use the expression, "although the other twenty four singular readings should be, as upon examination they appear to be, in the MS Kk." And again in the same page: "Of the twenty four singular readings, in which the MSS. *vy* and Kk agree" etc.

4 I added likewise "and without the least variation." This expression applies not to the four readings marked in the preceding Table, No. 3, 9, 15, 18, because in those places Stephens has not quoted the text of the Codex *vy*, having noted only the absence of certain words contained in his own text. But the expression applies to the remaining twenty one, where Stephens quotes the words of the Codex *vy*: and that I have rightly applied it you have virtually acknowledged, because you object only to No. 3, which is not included in the twenty one.

the Codex *ry*, true likewise of the Codex Vatabli? If the second question can be answered in the affirmative, surely the Codex Vatabli cannot be said to contradict Stephens's margin. Now all that Stephens has affirmed of his Codex *ry*, at James V. 7, is that the word *ὑετόν*, which is the reading of his own text, was not in the Codex *ry*. Not a word more has he affirmed on this subject: for he has made no other notation in the whole verse, than that he has inclosed *ὑετόν* between his obelus and semicircle, and noted (*— ry*) in the margin. In proposing the second question therefore we must ask: Has the Codex Vatabli the word *ὑετόν* in this passage, or has it not. If it has, it certainly contradicts Stephens's notation: and in that case I was wrong in making no exception. But if the Codex Vatabli has not the word *ὑετόν*, it does not contradict the notation, in Stephens's margin, and the expression "without any exception" is certainly defensible. Now that the latter is true, you yourself, Sir, have not only acknowledged, but clearly shewn, by quoting the text of the Codex Vatabli, in which no such word as *ὑετόν* is visible. Since therefore, as appears from the preceding Table, Stephens has quoted in one and twenty passages the words of the Codex *ry*, and all these are found, "without the least variation," in the Codex Vatabli: moreover, since in the four remaining passages, as likewise appears from the preceding Table, he has quoted the Codex *ry* for the omission of words, all of which, not excepting even *ὑετόν*, are likewise absent from the Codex Vatabli, it is surely possible (and that is all that I contend for at present) that this is the very manuscript, from which all the twenty five notations, with the arbitrary mark *ry* affixed

to them, were derived by Stephens or his collator.

But instead of admitting the possibility of this fact, which I think no one can with justice deny, you maintain that these twenty five notations could not have been drawn from the Codex Vatabli. In order to make this opinion appear at least plausible, you produce a reading, as that of the Codex γ , at James V. 7, confront it with the text of the Codex Vatabli in the same place, point out their difference, and conclude without further ceremony that it renders my whole argument ineffective ⁶.

6 Pag. 412. You say likewise in the same place "This may perhaps be one of those five passages, which Mr Marsh did not reckon." You conclude therefore from the word "twenty" in my Note, which I have acknowledged to be an erratum for "twenty five," that I had overlooked, or did not reckon, as you express it, five out of the twenty five passages. Now, Sir, I acknowledge, that I have the misfortune to be very short-sighted; but I am not quite so blind, as out of twenty five readings legibly printed in Stephens's margin, to be able to discover only twenty. I admit however that your inference was drawn with apparent reason, since it is usual to judge from what an author has actually printed, and not from what he intended to print. Cases however may be produced, in which we must attend to the latter, and not to the former. Your own short account of the Codex Vatabli (p. 412. 413.) will supply us with two. For, after having twice acknowledged p. 412. that the MSS. coincided in twenty four readings, you say in this very page "Mr Marsh infers from this extraordinary coincidence (a coincidence of twelve readings) etc. Here you either intended to say, or at least ought to have said (a coincidence of twenty four readings), for you could not have forgotten what you had admitted in two different places of the same page. Again p. 413. you say: "There are twelve places alone in which the MS. γ is known to disagree with the MS. Kk, and to differ from every other Copy. Of this period I should judge, not from
what

That the difference, for which you contend, may appear as conspicuously as possible, I will place in parallel columns,

The text of the Codex Stephani <i>ιγ</i> , at James V. 7. according to your representation.	The text of the Codex Vatabli James V. 7.
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Ἔως ἂν λάβῃ πρῶμον καὶ ὄψιμον.	Ἔως λάβῃ καρπὸν πρῶμον καὶ ὄψιμον.
--------------------------------	------------------------------------

Now, Sir, I readily grant that, if the words ἔως ἂν λάβῃ πρῶμον καὶ ὄψιμον, and no other, actually existed at James V. 7. in the Codex Stephani *ιγ*, that manuscript could not possibly be the same as the Codex Vatabli: for it would have the particle ἂν before λάβῃ, which the latter has not, and would have no substantive whatsoever before πρῶμον καὶ ὄψιμον, which the latter actually has. Here then we are at issue: and the process must be determined by the decision of the question, Did the words ἔως ἂν λάβῃ πρῶμον καὶ ὄψιμον, with ἂν and

what you have actually said, but from what you intended to say, for instead of “disagree” you certainly intended to say “agree,” though the word does not appear in the list of Errata. The same indulgence I have a right to claim for my unfortunate Erratum. I again assert, that I was not guilty of any such oversights, as you suspect: and of the reading of the Codex *ιγ* at James V. 7, in particular, which is the only one you have called in question, and therefore the only one, on which it is necessary to come to any explanation, I assure you most solemnly, that I did not overlook it; for I have now before me my original manuscript collation, in which it is very legibly written, with a mark annexed to it, signifying that the word *ὑετὸν*, declared by Stephens to have been absent from the Codex *ιγ*, was likewise absent from the Codex Vatabli.

without *καρπὸν*, really stand in this passage in the Codex *ιγ*? If the affirmative can be proved, I will at once give up the point, and acknowledge that I have been totally mistaken in regard to the identity of the manuscripts. But if you cannot shew at least with some colour of probability, that these words really did stand in the Codex *ιγ*, your second objection, and with it all that you have said of any consequence against my assertion, vanishes into nothing.

In the first place then I ask you, Sir, by what means you have discovered, that these were the words of the Codex *ιγ*. I have certainly a right to ask this question, because you assert it, as a fact, without expressing the least doubt whatsoever ⁷. Now, as this manuscript has been immediately quoted by no other editor than Stephens, there are only two sources, from which we can derive information on this subject: namely, the manuscript itself, or Stephens's quotation from it. Has Stephens then quoted this reading from his Codex *ιγ*? Certainly not: for of the six words, which you have produced, Stephens has not quoted a single syllable. His evidence is merely negative: he has set in his margin a mark, which denotes that *ὑετὸν* was *not* in the *ιγ*, but in respect to what really was in that MS. either there, or in any other part of the verse, he is totally silent. Since Stephens then affords, in regard to this reading, no positive evidence, and since his negative evidence, as I shall presently shew, is of no value whatsoever, the only source of information in the present instance, is the manuscript itself. Unless therefore you have gained access to the real Codex *ιγ*, in order to

⁷. Your own words are, p. 411. "The MS. *ιγ* read the passage thus *ἔως ἂν λάβῃ πρώτοι καὶ ὄψιμοι*, without *καρπὸν* or any other substantive.

silence the unjust claims of the pretended one, which I cannot suppose, because in your opinion Stephens's manuscripts are all lost, the reading, which you have confidently produced as that of the Codex *ry*, is merely a supposed reading; or in other words, it is nothing more than a reading, which you suppose to have been there. The next question therefore, which I will propose, is, what reason had you for supposing, that the Codex *ry* had this reading? Now the only reason you could possibly have, is this. Stephens's text in the passage in question is *ἕως ἂν λάβῃ ὑετὸν πρῶτον καὶ ὄψιμον*: the word *ὑετὸν* is inclosed between the obelus and semicircle, and (— *ry*) is noted in the margin. Hence you conclude that, if you deduct *ὑετὸν* from Stephens's text, the remainder must be the text of the Codex *ry*. This, Sir, is a conclusion, which I should have expected from a novice in the art of criticism, but certainly not from so experienced a critic, as yourself: for the conclusion rests upon a principle, which upon examination will appear to be totally false. The principle, which I mean, is this: that wherever Stephens is silent in respect to any one of his manuscripts, that manuscript had the same text with his own: or, that if we wish to discover the text of any one of Stephens's manuscripts, we have only to make such alterations in Stephens's text, as Stephens has actually noted. But in no edition of the Greek Testament, or of any other book, that is published with various readings from Greek manuscripts, are we authorised to argue in this manner, except on the following conditions; 1st that the editor engages to quote *all* the readings, in which his MSS differ from his own text; and 2^{dly} that he faithfully fulfils his engagements. Now it is well known, that in the sixteenth century, when criticism was hardly advanced beyond the state of in-

fancy, no editor engaged to collate manuscripts so completely, as to note all their deviations from his own text⁸, a labour which has been reserved for the present age: and with respect to Robert Stephens in particular, it is equally well known, that though the Complutensian edition, which he considered and treated as one of his manuscripts, differs from Stephens's own text⁹ in above thirteen hundred places, he has not quoted it even in six hundred¹⁰. And if this has happened in the case

8. Scilicet nondum innotuerat verus insignisque usus lectionum variantium: rejectae sunt plurimae, ceu quisquiliae nulliusque plane pretii, a quibus novimus pendere saepenumero veram et genuinam textus apostolici lectionem. Mill. Prol. §. 1227.

9. Whenever I speak of Stephens's text, without naming the edition, is always to be understood that of 1550.

10. Mill says, Prol. §. 1472. Editionem Complutensem caeterarum principem, et Stephanicae fundum de novo perquam accurate conferre in animo erat. Suspiciabar enim, id quod res erat, plurimas lectiones nobis invidisse Robertum Stephanum. Certe in iterata hac recensione notavimus plus septingenta, quae celebris ille editor sicco pede praeterierat. And §. 1226. In uno certe exemplari Complutensi, lectiones plus DCC omittas in hac editione deprehendimus, hoc est, *longe plures quam quae in ea notatae sunt*: neque enim descriptas videre est ultra DXCVIII. And with respect to the Catholic Epistles in particular, with which we are at present concerned, I can testify from a collation which I myself have made, that Stephens has not quoted even a *fourth* part of the various readings of the Complutensian edition. For that edition varies from Stephens's text in an hundred and fifteen places, in the Catholic Epistles: yet Stephens's margin exhibits only twenty eight various readings from the Complutensian edition, and even in this small number two are absolutely false, and a third is inaccurate. At other times Stephens's collator must have passed over whole chapters and left them totally uncollated: in St. John's

of a legibly printed book, which Stephens had constantly at hand, and to which he could at all times have recourse, how much more easily might it have happened in the case of a Greek manuscript, which it is more difficult to read, and in which it is much more probable that a collator should be guilty of oversights, than in the collation of a printed edition¹¹. If Stephens's margin therefore exhibits

Gospel, for instance, there are eight pages together, beginning with p. 184, and containing more than four chapters, in which Stephens's margin exhibits no quotation either under the mark α, or the abbreviation π.: and yet the Complutensian edition furnishes in that interval three and twenty variations from Stephens's text. Instances of this kind are very numerous.

II. Neque enim credibile est, majorem habitam fuisse caeterorum librorum rationem, quam Hispanici. Mill. Prol. §. 1226. For this objection, however, you have an ingenious answer, p. 187. of your last edition, where you say "that R. Stephens did not feel himself so strongly urged to an anxious minuteness of reference in respect to a *printed* book, by consulting which his readers might perceive at once, and remedy any error into which he might fall; as in respect to his MSS, where they would not so easily be able to rectify an inadvertency, or correct a mistake, if he should suffer any to be made." Now, Sir, I believe that most other critics would have concluded the very reverse, and have supposed, that if Stephens had intended to be more accurate in the collation of one copy, than in the collation of another, he would have given the preference to the Complutensian edition, for this very reason, that it was a printed book; because he well knew, that every reader could determine whether his extracts from it had been accurate, or not, and therefore, whether he had done his duty or not: whereas the quotations from his manuscripts might have been defective and erroneous in a much greater degree, without being exposed to the danger of detection. I will put the question home to yourself,

not one half of the differences between his own text and that of his manuscripts, it necessarily follows that if you take any passage at a venture, where Stephens has no quotation from a given manuscript, it is at least an equal chance, that in that passage the manuscript has one or more variations, notwithstanding Stephens's silence.

But, that I may not appear to deal in general assertions, without confirming the truth of them by facts, I will compare in a few passages Stephens's text with the readings, which he has quoted from the Complutensian edition, in order to shew to what absurdities the principle above mentioned unavoidably leads. The first example, which I will examine, shall be the two celebrated verses, **1 John V. 7. 8.:** and as in this instance I merely copy from your own book p. 306, where you

and seriously ask you, whether you would have given in your second edition so defective a transcript of Mr Zoellner's letter, if previous to your publication that letter had existed in print. I rather think, that in that case you would have "felt yourself urged to a more anxious minuteness," than you displayed in printing from your manuscript. In like manner R. Stephens, whose interest as a bookseller, as well as his literary reputation, was at stake, would have endeavoured rather to guard against faults, which every one could detect, than against such, as he supposed would escape the notice of the public. But I apprehend, Sir, that it was not R. Stephens's *intention* to be more accurate in the collation of one copy, than in the collation of another, but that his intention was to be as accurate, as circumstances permitted, in them all: that the mistakes, which he has made, are mistakes of inadvertence: and that, as such mistakes are more easily made in collating Greek MSS., than in collating a printed edition, it is probable on that account, that his extracts from the former were less accurate, and less complete, than his extracts from the latter.

yourself have made the same comparison, you can have no objection to the example. In these two verses Stephens's text is, "Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ἔρανῳ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ ἔτσι οἱ τρεῖς ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. Εἰ τὴν μαρτυρίαν κ. τ. λ." Here Stephens has noted from the Complutensian edition no other variation, than the insertion of εἰς τὸ after οἱ τρεῖς V. 7. According therefore to the above-mentioned rule, that the text of Stephens's manuscripts is to be determined from Stephens's own text by making only such alterations as he has noted, the Complutensian text must be, "Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ἔρανῳ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ ἔτσι οἱ τρεῖς εἰς τὸ ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. Εἰ τὴν μαρτυρίαν, κ. τ. λ." But the Complutensian text in this passage really is "Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ ἔρανῳ, ὁ πατήρ, καὶ ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς, τὸ πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα. Εἰ τὴν μαρτυρίαν κ. τ. λ." It appears then from a comparison of the Complutensian text, as it really is, with that which it would be according to your rule¹², that the two texts differ from each other in not less than

¹² I call it your rule, because you follow it, though you have not laid it down in express terms. Other examples, in which you have followed it, I shall notice hereafter. Martin likewise argued on the same ground and concluded, that the Complutensian text contained the Doxology Matth. VI. 13, because it is in Stephens's text, and Stephens in that passage has noted no variation between his own text, and the Complutensian. At least I hope that it was this rule, which led Martin into error: for whoever has examined the Complutensian edition itself, and still asserts, that it

twelve words¹³: that is, the rule, which you have adopted, and on which alone you can defend the reading *ἕως αὐτὴν λαβὴν πρῶτον καὶ ὅψιμον*, leads in the short compass of the two verses 1 John V. 7. 8. to not less than twelve errors. Surely, Sir, a rule of this kind cannot be supported for a moment; and I am surprised, after what you yourself have written p. 307, that you should not have discovered its fallacy.

I will add one more example, and one only; for though I could produce them by dozens, it

“contains the Doxology complete,” is guilty of a deliberate falsehood.

13. Ver. 7. the Compl. ed. has *καὶ* before *ὁ λόγος*, and *εἰς τὸ* after *οἱ τρεῖς*, which Stephens has not, and omits *ἅτοι* before *οἱ τρεῖς*, which Stephens has. In the 7th verse therefore there is a difference in four words. V. 8. the Compl. ed. has *ἐπὶ τῆς γῆς*, Stephens *ἐν τῇ γῇ*, which makes a difference in three more: and it omits the seven words *καὶ οἱ τρεῖς εἰς τὸ ἕν ἐστι*, which Stephens has. The whole number therefore is fourteen: and, as Stephens has noted only *εἰς τὸ*, there remain twelve, which he has left unnoticed. Or if you chuse to reckon according to the readings, and not according to the single words, we have five various readings, of which Stephens has noted only one. You say p. 192, that Stephens was unwilling to “overcharge his margin”: but if you consult Stephens’s margin at this passage, you will find a vacant space of an inch and an half, which could easily have held all these variations, without being crowded. Perhaps you have never observed Stephens’s margin at the end of Acts XVI, where it is loaded, at the bottom as well as at the side, with a reading containing upwards of seventy words: and yet at 1 John V. 7. 8. where Stephens had plenty of room, you suppose him so extremely delicate, as to be unwilling to disfigure it by half a dozen: for the notation of the absence of the final clause Ver. 8. required only an obelus in the margin, with *αὐτὴν* after it.

would be a waste of time to be diffuse on so plain a subject. This example I will select from the Apocalypse, because in this book Stephens has paid more particular attention to the Complutensian edition, than in any other part of the New Testament. He has quoted it not less than two hundred and thirty eight times in this book alone: whereas in all the four Gospels, of which the shortest is longer than the Apocalypse, he has quoted it in no more than an hundred and sixty two places. Further, Stephens has not only given the most copious extracts from the Complutensian edition in this book, but has paid attention even to the most minute variations: he has quoted it [merely for the omission of the conjunction *καὶ* in not less than eleven examples, beside those where he has noted its insertion: at other times he has carefully noted the omission of *δέ*, *τε*, and other such particles: in short, if we may judge from the number, and minuteness of the quotations, Stephens collator must have bestowed nearly as much labour on the Complutensian edition in the Apocalypse alone, as in all the other books of the New Testament put together. If therefore there is any part of Stephens's edition, in which we may suppose that his extracts are so complete, as to enable us to judge of the text of any one of his manuscripts, by a comparison of his own text with his quotations from that manuscript, we may expect it of [the Complutensian in the Apocalypse. Let us apply therefore the rule in question to Ch. XXI. 14. 15. and the first half of the 16 verse. In this passage there are, according to Stephens, only two variations in the Complutensian text, which consist in the reading *ἐκ' αὐτῶν* for *ἐν αὐτοῖς*, and the omission of *καὶ τὸ τεῖχος αὐτῆς*. Now, if we make these alterations in Stephens's text, we shall have, agreeably to your

rule, the following for the Complutensian text. Καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν ὀνόματα τῶν δώδεκα ἀποστόλων τῷ ἁγίῳ. Καὶ ὁ λαλῶν μετ' ἐμῶς εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τὰς πυλῶνας αὐτῆς. Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς τοσούτον ἔστιν, ὅσον καὶ τὸ πλάτος. But the Complutensian text really is, καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τῷ ἁγίῳ. Καὶ ὁ λαλῶν μετ' ἐμῶς εἶχε μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τὰς πυλῶνας αὐτῆς. Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. — It appears then, that a Complutensian text formed upon your principles, at Rev. XXI. 14. 15. and part of 16. would differ from the real Complutensian text, in not less than five words: for it would have δώδεκα and μέτρον, less than it ought, and τοσούτον, ἔστιν, and καὶ, more than it ought: five errors in two verses and an half. This example added to the preceding ¹⁴ shews, that your method of determining the text of Stephens's manuscripts leads, in the short space of four verses and an half, to not less than seventeen errors. But this is nothing in comparison of the whole: for as it appears from Mill's collation, that the Complutensian edition dif-

14. If it will be any satisfaction to have one or two more examples, you may compare Stephens's text with the Complutensian, at Rev. VIII. 11, where, in the compass of eleven words, the latter has four deviations from the former, of which Stephens has noted only one. And at Rev. VI. 11. Steph. text is ἐδόθησαν ἑκάστοις σοῦλαι λευκαὶ, καὶ ἐβρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν: the Compl. ἐδόθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον. Here is a difference of seven words out of twelve: for the Compl. changes ἐδόθησαν to ἐδόθη, omits the five words ἑκάστοις σοῦλαι λευκαὶ καὶ ἐβρέθη, and likewise μικρόν after χρόνον. Of these seven words, Stephens has noted only μικρόν. A stronger example you cannot expect,

fers from that of Stephens in above seven hundred places, in addition to those which Stephens has noted ¹⁵, it necessarily follows, that a Complutensian text formed upon your plan, would contain not seventeen only, but seven hundred errors, which is really a very tolerable number for one edition of the Greek Testament ¹⁶.

After what I have already said, I seriously ask you, if you will still support the opinion, that, because Stephens's text and margin at James V. 7, stand thus,

ἕως ἂν λάβῃ ὑετὸν πρῶμον καὶ ὄψιμον | ἰγ

we can positively affirm, that the Codex *ιγ*, in this passage read ἕως ἂν λάβῃ πρῶμον καὶ ὄψιμον. If Stephens has neglected to quote four readings out of five, in the most remarkable passage of the whole Bible: if he has quoted the Complutensian edition almost as copiously in the Apocalypse, as in all the other books of the N. T. put together, and yet in a single passage of that very Apocalypse has neglected to quote four readings, out of six: if finally in the whole Greek Testament, he has neglected to quote seven hundred readings, where the Complutensian text differs from his own, it is surely contrary to

15. See Mill's Prol. §. 1226.

16. Another argument, which might be brought against your rule, is, that it frequently leads to downright solecisms. For instance, Rom. VIII. 11. where Stephens's text is διὰ τὸ ἐνοικᾶν αὐτῷ πνεῦμα ἐν ὑμῖν, he quotes, from the Codex *α*, and the Codex *ια*, τῷ ἐνοικῶντος as a various reading to τὸ ἐνοικᾶν, but not a syllable more does his margin exhibit. If therefore you argue of the Codex *ια*, as you have argued of the Codex *ιγ*, and that you must, if you are consistent in your principles, you will produce this elegant reading, διὰ τῷ ἐνοικῶντος αὐτῷ πνεῦμα ἐν ὑμῖν.

all the rules of probability to argue from Stephens's silence, and to conclude that his Codex 17, at James V. 7. neither omitted the particle *ἐν* on the one hand ¹⁷, nor contained any word as a substitute for *ἐπὶ* on the other, merely because Stephens has not noted either the absence of the one, or the presence of the other. But perhaps Stephens's collator was particularly attentive to James V. 7, and was not guilty of the same oversights, as in other places. Now his attention to this passage in particular may be easily determined, by having again recourse to the Complutensian edition. In this very verse Stephens has *ἐπ' αὐτῷ*, the Compl. ed. *ἐπ' αὐτόν*: in the preceding verse 4. Stephens has *ἀφ' ὑμῶν*, the Compl. edition *ἐφ' ὑμῶν*: in the following verse 9, Stephens has *κριτῆς* without the article, the Compl. ed. *ὁ κριτῆς*: Ver. 10. Steph. *τῆς κακοπαθείας*, *ἀδελφοί μὲν*, Compl. *ἀδελφοί μὲν, τῆς κακοπαθείας*: Ver. 11. Steph. *ἔστιν ὁ Κύριος καὶ οἰκτιρμῶν*, Compl. *ἔστι καὶ οἰκτιρμῶν*, without *ὁ Κύριος*: Ver. 14. Steph. *προσκαλεσάσθω*, Comp. *προσκαλεσάτω*. Yet of all of these variations *not one* is noted in Stephens's margin. Your rule therefore is no more applicable at James V. 7., than at 1 John V. 7.: for Stephens's collator was in both places so negligent ¹⁸, than an infe-

17. And what renders your conjecture, that the Codex 17 read *ἕως ἐν λάβῃ*, the less probable, is, that so many MSS read *ἕως λάβῃ* without *ἐν*. Wetstein has quoted fourteen, which is a considerable number for the Catholic epistles: and it appears from Woide's collation, that it is not in the Cod. Alexandrinus. Matthäi has quoted an ancient MS in uncial letters: and Alter three Vienna MSS. This particle is likewise wanting in the editions of Erasmus, Aldus, Colinaeus, and Bogard: and it has been lately expunged from the common text by Matthäi.

18. Perhaps Stephens was as unwilling to "overcharge his margin," at James V. 7, as at 1 John V. 7.: or

rence from his silence to the text of Stephens's manuscripts would be as false in the one case, as in the other¹⁹.

If you should still be disposed to make an effort in favour of *ὑετὸν*, for the particle *αὖ* you must certainly abandon to its fate: if you should acknowledge that this little words of two letters *might* have been wanting in the Codex *ιγ*, without its absence being perceived by Stephens's collator²⁰; if you should admit, that the arguments, which I have brought to shew the impropriety of arguing from Stephens's silence, are applicable to *αὖ*, because Stephens is totally silent in regard to that word, yet deny that they are applicable in the case of *ὑετὸν*, where Stephens is not totally silent: I answer that, though he is not silent as to the question, whether *ὑετὸν* was in the Codex *ιγ*, or not, yet that he certainly is silent as to the question, whether *καρπὸν* or any other word supplied its place: that though his evidence is positive with respect to *ὑετὸν*, it is merely negative with respect to *καρπὸν*: and therefore I contend, that this very word *might* have been in the Codex *ιγ*, though Stephens has not quoted it. You will probably reply, that, if Stephens has given no positive evidence with res-

perhaps he "exercised his private judgement" in the former instance, as you suppose (p. 192) he did in the latter. Now, Sir, whether the deficiency of Stephens's margin proceeded from the negligence of the collator, or from "an exercise of private judgement" in the editor, is immaterial to me. I have proved the fact, and will leave you to dispute about the cause.

19. We have already seen, that at 1 John V. 7. 8. the inference would lead to not less than twelve errors.

20. Or, if you please, without its being thought by the editor of sufficient importance to be noted.

pect to *καρπὸν*, yet his bare notation of the absence of *ὑετὸν*, implies at least, if it does not express, the absence likewise of *καρπὸν*: because it is usual, when a MS has a word, which supplies the place of that in the text, to quote the reading of the manuscript, and not merely to mark the omission of that reading, which is in the text: that Robert Stephens's collator therefore, if the Codex *ιγ* had read *καρπὸν* instead of *ὑετὸν*, would not have quoted *ὑετὸν* | — *ιγ*, but *ὑετὸν* | *καρπὸν*, *ιγ*, and that, since he has not quoted thus, the manuscript must have had *πρώμουν καὶ ὄψιμον* without any substantive whatsoever. But if Stephens's collator, Sir, overlooked *καρπὸν*, this rule will no more help you, than the former. What! you will say, overlook *καρπὸν* in the very place where he perceived that *ὑετὸν* was wanting! Yes, Sir, I maintain that the fact is not only possible, but that it is by no means improbable. In the first place, as I am in the habit of confessing my faults, I make no scruple to declare, that I have myself been guilty of that very oversight, which I believe to have happened to Stephens's collator: for when I collated the Codex Vatabli, I clearly perceived, that it had not *ὑετὸν* at James V. 7, but I did not observe, that it read *καρπὸν*: at least the word is unnoticed in my manuscript collation, and when I read your quotation I had no recollection of having seen it. Nor is the oversight difficult to be explained. My whole attention was occupied by *ὑετὸν*: the word *καρπὸν*, which no collator, from the age of Erasmus to the present day, has ever quoted in this passage from a Greek MS., did not occur to me: and, as the only object of my inquiry, was to know whether *ὑετὸν*, of which Stephens had affirmed that it was not in the Codex *ιγ*, were in the Codex Vatabli, or not, I rested satisfied, as soon as I perceived that the latter was

true²¹. Indeed there seems to be a kind of fatality attending this verse: for Mill in collating the Ethiopic version, Bengel in collating the Coptic, and Wetstein in collating what is called the Itala, have all three been guilty of the very same oversight; and have quoted these three versions, merely for the absence of *ὑετόν*, though all three express *καρπὸν*. The Vulgate reads in this passage, *Ecce agricola expectat pretiosum fructum terrae, patienter ferens, donec accipiat temporaneum et serotinum*: where *ὑετόν* is wanting, and no other word supplies its place. When therefore the Ethiopic, the Coptic, or the Itala, are quoted, in conjunction with the Vulgate, for the omission of *ὑετόν*, you will undoubtedly conclude, that neither of those versions have any word expressive of *καρπὸν*: and your inference will be full as just, as in regard to the Codex Stephani γ. Yet the Itala, as you will find on consulting Martianay or Sabatier, reads very legibly, *Donec accipiat temporaneum et serotinum fructum*²²: the Coptic, according to Wilkins's translation, has *Usque dum accipiat matutinum fructum, et serotinum*: and the Ethiopic, according to the Latin translation in the London Polyglot has *fructum ferat*²³. These are undeniable

21. You on the contrary observed *καρπὸν*, because your object was diametrically opposite to mine: for I sought examples of coincidence, but you sought only examples of contradiction: consequently *καρπὸν* could not easily escape your notice, especially if you were assisted in the collation by a Cambridge friend, whom you followed in the MS, as he read in Stephens.

22. Griesbach has properly corrected Wetstein's inaccuracy, and quoted the Codex Corbeiensis (for this is what is meant by the Itala in the epistle of St. James) not for the omission of *ὑετόν*, but for the reading *καρπὸν*.

23. Mill acknowledges (Prol. 1472) that he did not understand the Oriental languages, and that he collated

facts, and they are so strong, and so similar to the case in question, that most critics would think it unnecessary to say any thing further on the subject. But as I know, Sir, that in your opinion Stephens's collator was exempt from those frailties, which fall to the lot of other mortals, it will be necessary to produce a few examples of his negligence, from which I hope you will be convinced, that he was capable of the same oversight, as happened not only to myself, but to Mill, to Bengel, and to Wetstein, in this very place, and in regard to this very word.

You will certainly allow, that it was more easy for Stephens's collator to note (— ὕετον), where ὕετον was really wanting, and only a substitute was in its place: than to have made that notation, if instead of a substitute, ὕετον itself in propria personâ had been there. And beside the probability attending the notation in the former case, above that, which attends it in the latter, be it observed that in the one instance the notation of (— ὕετον) conveys the truth, though not the whole truth, whereas in the other instance it would convey an absolute

the Latin translations, which are annexed to them in the London Polyglot. In examining therefore the question, whether Mill was guilty of an oversight, or not, at James V. 7, in collating the Ethiopic version, we have only to examine that particular Latin translation, which he collated. I make this observation, because where the translation in the London Polyglot has "fructum ferat," the translation given by Professor Bode (Pseudo-critica Millio-Bengeliana Tom. II. p. 376) has "fructificet." Further, Professor Bode observes, that in the Ethiopic the whole of James V. 7 is paraphrased in such a manner, that it is improper to quote it for any single word of the common text. This is very true: but it affects not our present question.

lute falshood, without the least intermixture of truth. If then I can shew, that Stephens's collator was capable of the latter, he was a fortiori capable of the former. For this purpose, I request you, Sir, to turn to the following passages in the Apocalypse²⁴, Ch. III. 3. VII. 8. XI. 17. XIII. 11. and compare the Complutenian edition with Stephens's quotations from it. You will then find, that Stephens has quoted four readings as wanting in the Complutenian, though they are very legibly printed there. Among these four readings, there are two, namely καὶ ἡκσας καὶ τήρει Ch. III. 3., and καὶ ὁ ἐρχόμενος. Ch. XI. 17, which are of sufficient length to prevent even their being overlooked by an accurate collator, and therefore to prevent even his silence on the subject, if the readings varied from his own text. But that a collator, upon examining the passages should positively attest the absence of these readings, is a matter which would hardly be credited, unless it were confirmed by fact²⁵. The two other readings consist, like καὶ πόν, of only single words: but one of them is remarkable on this account, that the quotation is not made as usual by marks, but in express terms²⁶. Namely, Stephens says of ἐσφραγισμένοι, which follows Περὶ βῆν, Rev. VII. 5 (and which in the common text is re-

24. I have again recourse to this book, for reasons assigned in a preceding paragraph.

25. The reading Apoc. XI. 17. is noted of α, ιε, and ις, which are all the copies which Stephens had of the Apocalypse. In this instance therefore the compositor cannot have set α by mistake for the mark of some other MS. because there was no other, for which it could be set. But if the compositor made no mistake, the words must have been overlooked by the collator.

26. Here again therefore the mistake cannot be ascribed to the compositor.

peated not only after 'Ραβήν, but after all the other names of the heads of the twelve tribes) Οὐτε ἐν ταῦθα, ὅτε ἐν τοῖς ἐξῆς, γέγραπται τὸ Ἐσφραγισμένοι ἐν τοῖς ἡμετέροις ἀντιγράφοις. Yet the Complutensian edition, which was one of his ἀντίγραφα²⁷, most certainly has ἐσφραγισμένοι, not, indeed, after 'Ραβήν v. 5., but after Βενιαμὴν v. 8. and therefore directly contradicts Stephens's ὅτε ἐν τοῖς ἐξῆς. Nor is the Apocalypse the only book, in which Stephens has declared, that readings are absent, which are really present: for you will find examples likewise both in the Gospels, and in the Epistles. At John II. 22 Stephens quotes (— π.) for αὐτοῖς, that is, according to his notation he declares, that αὐτοῖς was wanting in all his copies of the four Gospels: and yet this word is very distinctly printed in the Complutensian. At John VI. 15 he makes a similar quotation to denote the absence of πάλιν, but πάλιν is not wanting in the Complutensian²⁸. At John VIII. 9. the five words καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι are declared in Stephens's margin to be wanting, both in the Complutensian edition, and in the Codex η: and yet the Complutensian edition does not omit any one of these five words. This is a very remarkable instance: but there is one in the Epistle to the Romans, which is still more so, because the quotation is made, not by marks, but, as in the case of ἐσφραγισμένοι, in express terms: and therefore it cannot be said that the compositor was to

27. R. Stephens in his Greek preface calls all his sixteen copies, inclusive of the Complutensian edition, by the general title of Ἀντίγραφα.

28. Stephens's collator was here led into error by the circumstance, that the words ἀνεχώρησε πάλιν, are in the Complutensian edition inverted, and printed πάλιν ἀνεχώρησε. Hence he overlooked πάλιν, as it was one word distant from its usual place.

blame, in setting the mark of one MS. for the mark of another. At the end of the fourteenth chapter of this epistle, Robert Stephens declares, that the words *Τῷ δὲ δυναμένῳ κ. τ. λ.*, which compose three whole verses, and in the common editions are the three last verses of the sixteenth chapter, were transferred in *all* his copies to the end of the fourteenth chapter ²⁹: and he moreover adds, that he thinks, it would have been better, if they had stood at the end of the sixteenth chapter ³⁰. Would any man after reading this note, suppose that in the Complutensian edition, where Stephens was the least exposed to error, this very long passage, consisting of not less than fifty four words, actually were at the end of the sixteenth, and not at the end of the fourteenth chapter? Yet it is a fact, which is not to be denied: and what renders the mistake still more extraordinary, is that Stephens has quoted a various reading from the Complutensian edition, out of the very passage in question, at the end of the sixteenth chapter, where he had before declared it to be wanting. And, in order to complete the business, he has there quoted inaccurately into the bargain ³¹. — It appears then from

29. Stephens says at the end of Ch. XIV. *Ἐνταῦθα εἶρομαι ἐν πᾶσι τοῖς ἀντιγράφοις γεγραμμένα τὰδε, τῷ δὲ δυναμένῳ ὑμᾶς σηρῖσαι, καὶ τὰ ἐξῆς.* NB. That you may not fall into error in this example, as you have done elsewhere, I beg leave to remind you, that *καὶ τὰ ἐξῆς* are Stephens's *own* words, and no part of the quotation.

30. *Ἄπερ ὁμῶς κάλλιον δοκεῖ ἐν τῷ τέλει τῆς ἐπιστολῆς τετάχθαι.*

31. Stephens's text at Rom. XVI. 27 is *Χριστῷ ᾧ ἡ δόξα.* The word *ᾧ* he has inclosed between his obelus and semicircle, and noted (— α) in the margin. According to Stephens then the Complutensian edition omits only *ᾧ*:

these examples, (and I could add more, if I thought it necessary³²) not only that the oversight for which I contend, is possible, but that it is an accident, which we might not unreasonably expect to have happened to Stephens's collator. If he could overlook readings in a legibly printed book, and overlook them in such a manner, as not merely to imply their absence by his silence, but to attest their absence in positive terms, though they were very conspicuously printed in the places, where he has declared them to be wanting: he was certainly capable, in collating a Greek manuscript written in small characters, of making the same mistake in regard to the single word ὑετόν, and of noting therefore (— ὑετόν), though ὑετόν had been there. But if this notation might have taken place at James V. 7,

but it really omits both ῶ and ῆ. Good-natured critics would perhaps save the credit of the collator in this instance, and transfer the fault to the compositor, by saying that the semicircle, which is placed after ῶ, ought to have been placed after ῆ, in which case the quotation would be accurate. But it would be contrary to your principles, Sir, to be so indulgent, because the possibility of a false position, in regard to Stephens's semicircle, has no admission in your critical creed.

32. For instance Matth. XXVI. 60. Heb. XII. 19. Rev. XV. 2. etc. As in these examples Stephens's margin ascribes to the Codex α too little, so at other times it ascribes to it too much. According to Stephens's margin the Codex α or Compl. ed. inserts οἰκέτης after ὕδεις Matth. VI. 24.: καὶ ταράσσοντες after σαλεύοντες, Acts. XVII. 13.: κρίματι before κρίνεις Rom. II. 1.: τῇ ἀσεβείᾳ καὶ τῇ παρανομίᾳ after πορευόμενοι Jud. 16: ὅλη after σελήνη Rev. VI. 12: αὐτῶ after θρόνῳ Rev. VII. 11. Yet the Compl. ed. has not any one of these additions. — It is therefore high time for you to revoke that solemn declaration, in which you profess "once for all" (p. 215) your *general* submission to Stephens's margin."

even had *ὑετόν* itself been present: how much more so, in the case of a manuscript, where *ὑετόν* is really wanting, and only a substitute is in its place³³?

Further that Stephens's collator was capable of seeing one alteration, without observing another alteration of equal or greater consequence in the very same place, will appear from the following examples³⁴. Acts XXIV. 7. 8. Stephens's text is *ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε. κελεύσας*: the Compl. *ἐκ τῶν χειρῶν ἡμῶν ἀφείλετο, καὶ πρὸς σε ἀπέστειλε. κελεύσας*. Here it is full as improbable, that a collator should perceive the alteration of *ἀπήγαγε* to *ἀφείλετο*, without observing at the same time the insertion of *καὶ πρὸς σε ἀπέστειλε*, which stands close to *ἀφείλετο*, as that he should perceive the absence of *ὑετόν*, without noticing the presence of *καρπὸν*. Yet Stephens has quoted *ἀφείλετο*, without *καὶ πρὸς σε ἀπέστειλε*, from the Complutensian edition. Acts XIII. 41. Steph. text is *ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ ἔ μὴ πισεύσητε*: the Compl. *ἐν ταῖς ἡμέραις ὑμῶν, ὁ ἔ μὴ πισεύσητε*. Here Stephens has noted the alteration of *ᾧ* to *ὁ*, but of the omission of *ἔργον*, which immediately precedes *ᾧ*, he has taken not the least

33. Even if Stephens had declared in express terms (as he has done of *ἐσφραγισμένοι* Rev. VII. 8. and *τῷ δὲ δυναμένῳ κ. τ. λ.* at the end of Rom. XVI.) that *καρπὸν* was not in the Codex *ιγ*, yet as his express evidence is false in two examples, we could not have been certain, that it was not so in the third. How much less then is it to be depended on, when his testimony to the absence of *καρπὸν* is merely implied in his testimony to the absence of *ὑετόν*?

34. I here produce only a few examples, that I may not be too prolix. But if you wish for more of the same kind, you will find them in Matth. X. 28. XI. 16. Mark. X. 2. Luke XII. 7. Rom. XV. 2. 2 Cor. II. 3. Ephes. IV. 32. Rev. III. 4. V. 6. II. VII. 14. VIII. 7. II. X. 7. XI. 2. 6. XIV. 6. XV. 4. XX. 5. 14. etc.

notice. Rev. XXI. 6, where Steph. text is *γέγονε*, *ἐγὼ εἰμι*, the Compl. changes *γέγονε* into *γέγονα*, and omits *ἐγὼ εἰμι*. Here Stephens's margin exhibits *γέγονα*, and not a word more. If Stephens's collator then was capable of perceiving the minute alterations of *ω* to *ο*, and *γέγονε* to *γέγονα*, without perceiving the more conspicuous and important variations in the very same place, he was surely capable of overlooking *καρπὸν*, which was likewise in the same place, where he observed the absence of *υἱὸν*³⁵. Lastly, at Rev. VII. 10, Stephens's text is *σωτηρία τῷ καθημένῳ ἐπὶ τῷ θρόνῳ τῷ Θεῷ ἡμῶν*: the Compl. *σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ*

35. It is a circumstance particularly to be noted, that *καρπὸν* is a very unusual reading in this place, having been quoted in no collection of various readings, before that of Wetstein: and even there it is not quoted from a Greek MS. Stephens collator therefore, as he did not expect to find it, or, as it could not occur to him to seek it, might the more easily overlook it. I am persuaded that it was this circumstance, which occasioned the oversight, of which I myself was guilty, in regard to this word. If I had now to collate a Greek MS. which had *καρπὸν* instead of *υἱὸν*, I should certainly not overlook it, because the reading is known to me, and I should expect, if *υἱὸν* were not in the MS., that *καρπὸν* would be there: whereas at the time that I collated the Codex Vatabli, the reading was unknown to me, and therefore escaped my notice. The same cause operated probably, not only with Mill and Bengel, but likewise with Wetstein: for though Wetstein has quoted *καρπὸν* from the margin of the Philoxenian version, yet as he did not collate this version before 1746, and had begun thirty years before that period to collect his other materials, it is probable that, when he collated the Codex Corbeiensis, the reading was as much unknown to him as to Bengel. Griesbach on the contrary, in recollating this manuscript, was not guilty of any such oversight, because *καρπὸν* was well known to him, as a various reading to *υἱὸν*.

θεόν. Stephens has noted the insertion of τῷ Θεῷ ἡμῶν, after σωτηρία, but of the omission of τῷ Θεῷ ἡμῶν after θεόν he says not a word. Here I might contend, that it is wholly contrary to the known practice both of Stephens and of other editors, when a reading is transferred from one place to another, (for this reading is nothing more than a transposition of τῷ Θεῷ ἡμῶν, with an alteration from the genitive to the dative) to note its insertion in the one place, without noting, at the same time, its omission in the other: and that, if he has violated an established rule in this instance, he may have been guilty of a similar violation at James V. 7.

If you are not already convinced, that Stephens's collator was capable of the oversight, for which I contend, I have two examples in reserve, which will prove at least his capability, because they will shew, that he has been guilty of this very oversight in other places. Stephens's text at Rev. II. 24 is λέγω καὶ λοιποῖς: the Compl. text λέγω τοῖς λοιποῖς. Here you would think it impossible that any man on collating the Complutenian edition should observe that καὶ was wanting, without perceiving that τοῖς supplied its place. And yet, Sir, if you consult Stephens's margin, you will find that the absence of καὶ is noted, but that no remark whatsoever is made in regard to τοῖς³⁶. This example is exactly parallel to that of ὑετὸν and καρπὸν, which in point of magnitude bear to each other the same proportion as καὶ and τοῖς: and since Stephens's collator was guilty of an oversight in the one case, you cannot be certain that he was not

36. Stephens's text and margin at Rev. II. 24 stand thus,

Ἑμῖν δὲ λέγω, 'καὶ' λοιποῖς | 'α, ιε, ις.

This notation is exactly the same, as at James V. 7.

Ἐπεὶ δὲ λαβὴ 'ὑετὸν' πραιμον καὶ ὄψιμον | 'ιγ.

guilty of the same oversight in the other. If you argue from Stephens's notation at Rev. II. 24, of which I have given a copy in the Note 36, you must necessarily conclude that the Codex *α*, which is the Complutensian edition, read, in conjunction with the MSS *ιε* and *ις*, the passage thus Ὑμῖν δὲ λέγω λοιποῖς, without any word whatsoever between λέγω and λοιποῖς. And your conclusion would be full as just ³⁷, as when you conclude from a similar notation at James V. 7, that the Codex *ιγ* read λάβη πρῶμον καὶ ὄψιμον, without any substantive whatsoever between λάβη and πρῶμον. But since, in spite of Stephens's notation, the Complutensian edition reads ὑμῖν δὲ λέγω τοῖς λοιποῖς, it deprives your opinion, that the Codex *ιγ* did not read λάβη καρπὸν πρῶμον καὶ ὄψιμον, of that certainty, which you suppose it possesses. — Again, Stephens's text at Coloss. III. 20, is εὐάρεσον τῷ κυρίῳ: the Compl. εὐάρεσον ἐν κυρίῳ. Here ἐν is in the place of τῷ, as in the Codex Vatabli καρπὸν is in the place of ὑετὸν. According therefore to the common practice of quoting various readings, Stephens should have inclosed τῷ within his marks of reference, and have noted ἐν in the margin: in the same manner, as in quoting a manuscript, which had καρπὸν instead of ὑετὸν, he should have inclosed ὑετὸν within his marks of reference, and have noted καρπὸν in the margin. But at Col. III. 20, he has noted merely the presence of τῷ, as at James V. 7. he has noted merely

37. And it would be attended with much greater probability, because several manuscripts read ὑμῖν δὲ λέγω λοιποῖς Rev. II. 24.: but we know of none, which read λάβη πρῶμον καὶ ὄψιμον James V. 7. You cannot reply, that the Codex *ιγ* read thus, because the question is now in agitation, whether it did or did not: and therefore it would be a petitio principii, to take for granted that it did.

the absence of $\upsilon\epsilon\tau\omicron\nu$. If you judge therefore from Stephens's margin, you will conclude that the Complutensian edition inserted $\epsilon\nu$, without omitting $\tau\tilde{\omega}$: as you conclude from the same margin, that the Codex γ omitted $\upsilon\epsilon\tau\omicron\nu$ without inserting $\kappa\alpha\iota\rho\pi\omicron\nu$. But your conclusion would certainly be false in the one case, and therefore you cannot make it with safety in the other.

If in order to defeat the efficacy of any of the examples quoted in the seven last paragraphs, you should contend that α had been set by mistake for the mark of some other manuscript: I answer that two of them are quoted not by marks, but in express terms, that several are quoted not only from the Complutensian, but from all of Stephens's copies, (namely from those which contained the books in question), that in some of them the cause is obvious which led the collator into error, and lastly that with those examples, which relate to Stephens's silence, the compositor could have no concern. But I shall not be diffuse on the subject, because you cannot have recourse to this plea for the two following reasons. 1. It would be contrary to your avowed principles: for you maintain p. 216, that, though it is allowable to correct such glaring typographical blunders, as α , $\iota\epsilon$, $\iota\epsilon$, at Rev. XII. 2. yet "absurdity and perverseness lie where the case is quite dissimilar to this." Now, Sir, in each of the examples, which I have quoted, "the case is quite dissimilar" to that of α , $\iota\epsilon$, $\iota\epsilon$, for not one of them has like this the mark of falsehood on its forehead. Further you say p. 192. that "morally speaking" Stephens "*could not*" commit any typographical mistake at 1 John V. 7, which is one of my examples: you suppose therefore that in certain cases Stephens was infallible in respect to typography, and exempt even from the danger of typographical

error, a privilege, which Providence has bestowed on no other printer. 2. If, contrary to my expectation, you should in any one of the examples, which I have quoted, plead for a typographical error, and contend that α was falsely set for some other mark, you must allow me according to the rules of common justice, to plead likewise for a typographical error, and to contend that at James V. 7, Stephens's compositor set γ by mistake for α , which would as completely overthrow your whole argument, as all that I have written against it. The conjecture would not be improbable in itself, because Stephens made at least as much use of the Codex α as of the Codex γ , for he has quoted the former nearly four hundred times (Mill Prol. §. 1171): and no one could contradict it, because no one knows where the Codex α is preserved, and you yourself would have the least right, because you have publicly avowed the opinion, that Stephens's MSS. are all lost. I can even quote an instance (Acts X. 6) where γ is without doubt set falsely, for it is printed twice. Take the matter therefore which way you will: allow the examples, which I have produced to be errors of the collator, or allow them not, it is wholly immaterial to me, for the inference will be equally in my favour.

I have thus shewn, Sir, that the reading, which you suppose, and even confidently assert, to have existed in the Codex γ at James V. 7 is wholly incapable of defence: and though I would not venture to affirm, merely on the strength of the preceding arguments, that the manuscript *did not* contain this reading, yet they sufficiently prove, what is all I require at present, that you cannot positively affirm *it did*. To the question, whether the Codex γ read $\epsilon\omega\varsigma\ \lambda\acute{\alpha}\beta\eta\ \kappa\alpha\rho\pi\acute{o}\nu\ \pi\rho\acute{\omega}\mu\omicron\nu\ \kappa\alpha\iota\ \omicron\psi\mu\omicron\nu$ at James V. 7, the arguments, which I have used

in the seven last paragraphs have no relation: their object is not to turn Stephens's margin in that passage to my advantage, but merely to prevent its being turned against me: they tend neither to prove what was in the Codex *xy*, nor what was not there, but merely to shew the uncertainty of that reading, which you suppose to have been there. And if my arguments produce only this single effect, which I believe no man will deny, that they render your reading uncertain, I have gained my point. For when an opinion, supported by the acknowledged coincidence of four and twenty readings, is to be overturned by a discordancy in the twenty fifth, the reading, on which that discordancy is grounded, must be very clearly and distinctly proved, before that single example can be admitted as evidence against the united testimony of the remaining twenty four. — And when we take into consideration the following important circumstance, that *ἕως ἂν λάβῃ πρῶμον καὶ ὄψιμον*, without *ὑετὸν* or any word between *λάβῃ* and *πρῶμον*, is a reading which has never been found in a Greek manuscript, either before or since the time of Stephens³⁸, nor has ever been quoted by a Greek father³², your supposition that the Codex *xy* had that reading, which I have already shewn to be uncertain, be-

38. The Greek MSS in general read *λάβῃ ὑετὸν πρῶμον*: the Codex Leicestrensis has *λάβῃ καὶ τὸν πρῶμον*: a Greek MS quoted in the margin of the Philoxenian version has *λάβῃ καρπὸν πρῶμον*: but we know of no Greek MS which reads *λάβῃ πρῶμον*. It is true that this reading is in the collection made by the Marquis of Velez: but the readings in this collection were not derived from Greek MSS. and therefore prove nothing. See the Appendix N^o 3.

39. Antiochus quotes *λάβῃ καρπὸν πρῶμον*: other Greek fathers *λάβῃ ὑετὸν πρῶμον*: but none *λάβῃ πρῶμον*.

comes clogged with another difficulty, which you will not be able to surmount. To give credit to a fact, which happens daily, the most common testimony is sufficient: but, when an event is singular in its kind, and contradicts the experience of all ages, we must not only have positive and unequivocal evidence, before we can believe it, but that evidence must be given by a witness, whose general testimony can stand the test of a rigid examination. Now with respect to the general character of the present witness, we have already seen that, instead of being able to stand the test of a rigid examination, even his positive and direct testimony is frequently false⁴⁰. And in the case in question, his evidence is so far from being positive and unequivocal, that in regard to *ἀν* he has given no evidence at all, and in regard to *καρπὸν* he has given it merely by implication. There fails therefore every qualification, which is necessary to give credit to your adopted reading.

Thus far I have only endeavoured to invalidate the inference, which you have deduced from Stephens's notation: but I will now venture to go a step further, and contend, not only that we have not sufficient ground for concluding that the Codex *xy* read *ἕως ἀν λάβῃ πρῶτον καὶ ὄψιμον*, but that we have positive ground for believing, that the manuscript had not that reading. For, if it had that

40. That you may not suppose, that I here offend against "literary candour and Christian charity" (p. 203), I assure you, Sir, that I confine the charge to Stephens's *margin*: and that I do not intend to cast the smallest reflexion on the "probity and honour" of Stephens himself. I have no doubt that it was Stephens's intention (though you yourself seem to doubt it p. 187) that his margin should every where speak the truth: but with the best intention he has failed of success. The editor was honest: but his *margin* is undoubtedly false.

reading, either St. James himself wrote *πρώμον καὶ ὄψιμον* without a substantive, or the omission proceeded from a transcriber. Now since the preceding part of the sentence is *Ἰδὲ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ*, St. James, if he added *ἕως ἂν λάβῃ πρώμον καὶ ὄψιμον*, without any substantive expressed, either intended, that these adjectives should refer to *καρπὸν* in the preceding part of the sentence, or that they should agree with *ὑετὸν* understood, on the supposition, that this word from its frequent use with *πρώμος* and *ὄψιμος* would suggest itself to the reader. If he intended that they should refer to *καρπὸν*⁴¹, the genius of the Greek language, as written both by sacred and profane writers, required the article before these adjectives, and it would have been absolutely necessary to have written *ἕως ἂν λάβῃ τὸν πρώμον*⁴² *καὶ τὸν ὄψιμον*⁴³. The author of this epistle judged it necessary to use the article before *τίμιον*, even where *καρπὸν* was expressed: how

41. This is Mill's opinion (Prol. 1208), who supposed that the passage originally stood without *ὑετὸν*, and that the adjectives referred to *καρπὸν*, in the same manner as in the Vulgate *temporaneum* and *serotinum* refer to *fructum*. Indeed, if *ὑετὸν* be not expressed, I do not see how they can have any other reference: nor have any of those commentators, who believe that *ὑετὸν* is spurious, construed them otherwise.

42. Or, as in the Codex Leicestrensis *καὶ τὸν πρώμον*.

43. This question did not occur to Mill. He was accustomed to the Vulgate, *ecce agricola expectat pretiosum fructum terrae, patienter ferens, donec accipiat temporaneum et serotinum*: and therefore supposed that the bare omission of *ὑετὸν* was as allowable in the original, as in the translation. He did not consider the difference between the two languages in respect to the article, but thought on the Vulgate, when he criticised on the Greek.

much more then would he have thought it necessary before *πρώιμον* and *ὄψιμον*, where *καρπὸν* was understood? And even if he had intended, that these adjectives should agree with *ὑετὸν* understood, a supposition, however, which I consider as highly improbable⁴⁴, he would still have used the article

44. These adjectives cannot well agree with *ὑετὸν* understood for the following reasons. 1. *Ἰετὸς* had not been mentioned in any part of the preceding discourse, and the subject related, not to rain, but to fruits. 2. *Καρπὸν* being of the same number, case, and gender, with *πρώιμον* and *ὄψιμον*, they will instantly appear to be connected by their grammatical relation; and in the Vulgate *temporaneum* and *serotinum* must agree with *fructum*. 3. These adjectives are frequently used in the LXX. with words expressive of seeds and fruits (see Exod. IX. 32. Jerem. XXIV. 2. Hof. IX. 12), and in the *Γεωπόνικα* Lib. I. cap. 12. Tom. I. p. 56. ed. Niclas, we find *οἱ πρώιμοι καρποὶ καὶ οἱ ὄψιμοι*. 4. The verb *λάβη* would suggest *καρπὸν* but not *ὑετὸν*: for *λαμβάνειν ὑετὸν* occurs no where in the N. T. or LXX, whereas *λαμβάνω* is peculiarly used with *καρπός*, signifying to gather in the fruits of the earth. (See Matth. XXI. 34.) 5. The pronoun *αὐτῷ*, (and still more *αὐτόν*, as several editions and most MSS read,) which must refer to *καρπὸν*, will, by having already directed the reader's attention back to *καρπὸν*, again suggest that word, when he finds *πρώιμον* and *ὄψιμον*, without a substantive. 6. The participle *μακροθυμῶν* will have the same effect: for it is not rain, but the fruits of the earth, whether gathered at an early or a late season, whether *καρποὶ πρώιμοι* or *καρποὶ ὄψιμοι*, which are the ultimate object of the hopes of the husbandman. No man therefore after having read *μακροθυμῶν ἐπ' αὐτῷ*, that is *ἐπὶ τῷ καρπῷ*, would on reading *ἕως αὖ λάβη* think of *ὑετὸν*. I am persuaded therefore that, if this word were not expressed, the sentence itself would not suggest it, notwithstanding *ὑετὸς* is used at other times with *πρώιμος* and *ὄψιμος*. It is used, however, with these adjectives in no other instance in the whole N. T. and only five times, according to Trommius, in the whole LXX. — That you may not suppose that this note

and have written τὸν πρῶμον καὶ τὸν ὄψιμον. We have a case exactly in point in this very epistle, Ch. III. 11, where St. James writes Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; Here γλυκὺ and πικρὸν agree with ὕδωρ, which though it had not been expressed, instantly suggests itself to the reader. In like manner at Ch. V. 7., if he had used the adjectives without a substantive, he would have written τὸν πρῶμον καὶ τὸν ὄψιμον, whether he had intended that the reader should refer the adjectives to καρπὸν, or supply ὑετὸν ⁴⁵. The reading therefore, which you suppose to have existed in the Codex *ιγ* at James V. 7. could not have proceeded

is superfluous, as it contains a proof of what commentators have taken for granted, I will assign the reason of its introduction. Having mentioned to a learned friend, for whose judgement I have great respect, that I considered ἕως ἂν λάβῃ πρῶμον καὶ ὄψιμον, without either article or substantive, as false Greek, I received for answer, that he was likewise of opinion that these adjectives required an article, provided they referred to καρπὸν. I have judged it therefore not unnecessary to prove, that they cannot have any other reference. It is also on this account, that I have made a distinction, which I should otherwise have neglected, because it appears to me that, whatever be the reference, the article is equally necessary.

45. In the example just quoted from James III. 11. the article is used before γλυκὺ and πικρὸν *because* the substantive is suppressed. This appears from the very next verse, where ὕδωρ is expressed and no article is used. In like manner, though we may say ὑετὸν πρῶμον καὶ ὄψιμον, or καρπὸν πρῶμον καὶ ὄψιμον: yet, as soon as the adjectives are used without a substantive, the article is indispensable. Such elliptical expressions as ποτήριον ψυχῆς Matth. X. 42, have no relation to the present example, which is not that of a single adjective in an oblique case, and governed of a noun, but of two adjectives, in the accusative case, and governed of a verb.

from the author himself. Nor could it have proceeded from a Greek transcriber, who, if he had designed to reject *ὑετὸν*, would for the reasons already assigned either have inserted the article, like the writer of the Codex Leicestrensis, or have repeated *καρπὸν*, like Antiochus, and the writer of a Greek manuscript quoted in the margin of the Philoxenian version. It is true, that *ὑετὸν* might have been omitted by accident: but since, as far as our experience goes, no transcriber ever has been guilty of this solecism, it would be both improbable and unjust to suppose it of the person, who wrote the Codex Stephani *ry*. Notwithstanding therefore Stephens's margin testifies merely the absence of *ὑετὸν*, we must not conclude, that this word was wanting in such a manner, as to have had no other word in its place. Bengel and Wetstein have in like manner testified, that the Coptic and the Itala reject *ὑετὸν*, without making any further remark: and yet both of these versions, as I have already shewn, substitute *καρπὸν*. Now beside *ὑετὸν*, there are only two other readings known in this place to Greek manuscripts, and to Greek fathers, the one is *καὶ τὸν*, the other *καρπὸν*. Since therefore Stephens declares that *ὑετὸν* was not in the Codex *ry*, and a total vacancy is not to be expected, it is probable that the MS had one of these two readings. But the reading *καὶ τὸν* is supported only by one authority⁴⁶, whereas the reading *καρπὸν* is supported by several⁴⁷. According therefore to the rules of probability founded on actual experience, *καρπὸν* is the very reading we should expect in the Codex Stephani

46. The Codex Leicestrensis.

47. Antiochus, the Coptic Version, the margin of the Philoxenian version, and the Codex Corbeienfis.

phani γ : and since this reading, as you yourself declare, is that of the Codex Vatabli, instead of confuting my opinion, it serves rather to confirm it.

Letter III.

I have shewn in my second letter, that in the example, to which alone you make any objection, the Codex Stephani γ does not contradict the Codex Vatabli; and that the reading, on which you ground the supposed contradiction, is wholly incapable of support. I have shewn likewise, that, instead of contradicting each other, the manuscripts so far agree, that what Stephens has affirmed of his Codex γ , may be affirmed also of the Codex Vatabli. On the other hand, since the Codex Vatabli not only rejects $\epsilon\tau\omicron\nu$, but also adopts $\kappa\alpha\tau\omicron\nu$ in its stead, (which I did not perceive when I made the collation, as I have already confessed) and Stephens has noted the absence of $\epsilon\tau\omicron\nu$, without noticing the presence of $\kappa\alpha\tau\omicron\nu$, I acknowledge that though Stephens's margin at James V. 7. does not contradict the text of the Codex Vatabli in that passage, it does not fully and adequately represent it. I am ready therefore to renounce my claim to this example; and, since you cannot possibly legitimate your own, you can have no objection to the proposal that Stephens's margin should in this instance be declared neutral, and of course that the controversy should be finally determined by the remaining twenty four. These I will divide into three classes. The first class shall contain the readings, for which no other manuscript than the Codex γ has ever

been quoted, either by Stephens, or any other editor. The second class shall contain those, which have been found in only one other manuscript: and the third class those, which have been discovered in more than one other manuscript.

Class I.

Containing Readings, for which no manuscript, except the Codex γ , has been quoted by either Mill, Wetstein, Griesbach, Matthaei, or Alter ¹.

No 1.	James I. 22.	Γίνεσθε οὖν ποιηταὶ νόμου.
— 2.	1 Pet. IV. 13.	Καθώς.
— 3.	— V. 5.	ὑποτάσσεσθε.
— 4.	2 Pet. I. 1.	Κυρίῳ ἡμῶν Ἰησοῦ.
— 5.	— I. 3.	Ζωὴν + Εἰρήνην.
— 6.	— I. 5.	Ἐπιχορηγήσατε τῇ.
— 7.	— I. 20.	Διαλύσεως.
— 8.	— II. 1.	— Ἐν τῷ λαῷ.
— 9.	— II. 11.	Καθ' ἑαυτῶν βλάσφημον.
— 10.	— II. 12.	— Γεγεννημένα.
— 11.	— II. 21.	Ἐπιστρέψαι εἰς τὰ ὀπίσω.
— 12.	1 John. II. 20.	Πάντες.
— 13.	— III. 19.	Γινωσκόμεθα.
— 14.	— IV. 8.	Ἐκ τῆς Θεᾶς ἔκ ἐσιν.

Class II.

Consisting of Readings, which have been found in only one manuscript, beside the Codex γ .

1. James V. 8. Μακροθυμήσατε + Οὖν, in the Codex Coislinianus 202.
2. 1 Pet. I. 3. Ζωῆς in the Cod. Augustanus 6.

¹. The text readings, to which the following various readings relate, may be seen in the general table of the singular readings of the Codex γ , in the second letter.

3. 1 Pet. I. 21. Πιστὺς in the Cod. Alexandrinus.
4. — IV. 19. — Ὡς . . Cod. Alexandrinus.
5. 2 Pet. II. 2. Δόξα . . Cod. Alexandrinus.
6. — III. 18. Χριστὸς + Καὶ Θεὸς πατὴρ in the Codex Petavianus 3.
7. 1 John I. 2. Εφανερώθη ult. + Ἐν in the Codex Colbertinus 2844.
8. — IV. 2. Γινώσκουμεν in the Codex Coislinianus 199.

Class III.

Consisting of Readings, which have been discovered in more than one manuscript, beside the Codex ry.

1. James V. 25. Επιλήσμων, in the Codex Covelli 4, Codex Reuchlini, and the Moscow MS, marked *k* by Matthaei.
2. 1 Pet. II. 7. Λίθος, in the Codex Alexandrinus, Cod. Covelli 2, Cod. Coislinianus 200, Cod. Petavianus 2, and the Moscow MS marked *d* by Matthaei.

The preceding statement is very different from the account which, you have given of these twenty four readings. You say, p. 412. "It will appear on consulting the various readings collected by Mill, Wetstein, and Griesbach, that the case stands thus, or nearly thus. Of the twenty four singular readings, in which the MSS Kk² and ry, agree, twelve

2. If you were resolved to avoid calling this manuscript by the name of Codex Vatabli, you should have said the MS marked Kk. 6. 4, for there are an hundred MSS in the University Library marked Kk,

have been discovered in other Greek manuscripts." Now, Sir, I should be much obliged to you, if you would tell me the names of the Greek manuscripts, which contain twelve of these twenty four readings: for I have examined the editions of Mill, Wetstein, and Griesbach, again and again: I have examined also the editions of Matthaei and Alter, which you have not mentioned: I have consulted likewise Griesbach's *Symbolae criticae*, and Woide's collection of various readings from the Codex Alexandrinus, and yet I cannot possibly find more than ten examples, in which other Greek manuscripts have been quoted beside the Codex *17*. Fourteen therefore remain to compose the first class ³.

But as you hardly made this assertion without some authority, I conclude that you have reduced the number to twelve, by trusting in some of these examples to false appearances, or by taking that for evidence, which really is none. Now there

3. The first class would really consist of *fifteen* readings, if the matter was to be determined only by the editions of the Greek Testament, for in no edition hitherto printed has the reading, marked N^o 7 in the second class, been quoted from any other MS than the Codex Stephani *17*. But in the margin of that copy of Mill's Greek Testament, which Mill reserved for himself, and which is now preserved in the Bodleian, is a written notation at I John I. 2, signifying that the Codex Colbertinus 2844 added *ἐν* after the second *ἐφανερώθη* in addition to the common text. See Griesbach's *Symbolae criticae*, Tom. I. p. 302. Whether the notation was made by Mill himself, or by Hearne, who likewise wrote marginal notes in this copy, I do not know. Mill expressly declares in his *Prolegomena* §. 1173 that this very reading *ἐφανερώθη ἐν ἡμῖν* I John I. 2 was peculiar to the Codex Stephani *17*: but I will not avail myself of this declaration, because a reading may be overlooked at one time, and observed at another.

are two of these readings, which appear to have been quoted from other manuscripts, though in fact they have not. The first of these is, James I. 22. γίνεσθε ἕν ποιηταὶ νόμου, where the common text is γίνεσθε δὲ ποιηταὶ λόγου. The Codex *ιγ* therefore changes both δὲ into ἕν, and λόγου into νόμου. Wetstein quotes ἕν from the Cod. Coislinianus 202, and νόμου from the Cod. Petavianus 1: but no MS has been quoted either by Wetstein, or any other editor, which has both these alterations, and of course no MS has been quoted, which agrees in this passage with the Codex *ιγ*. The other reading is, 2 Pet. II. 11. καθ' ἐαυτῶν βλάσφημον, where the common text is κατ' αὐτῶν παρὰ κυρίῳ βλάσφημον. Here again the difference is two-fold: for κατ' αὐτῶν is changed to καθ' ἐαυτῶν, and παρὰ κυρίῳ is omitted. Now the Codex Alexandrinus and two other MSS are quoted by Wetstein for the omission of παρὰ κυρίῳ, but no other MS than the Codex *ιγ* has been quoted, both for the omission of παρὰ κυρίῳ, and the alteration of κατ' αὐτῶν to καθ' ἐαυτῶν⁴. Now if you reckon these two readings, as readings found in other manuscripts, the number in the first class is reduced at once from fourteen to twelve: but as you have displayed on other occasions so much critical sagacity, in detecting even differences, which would have escaped the eye of every other collator, I can hardly suppose, that you have overlooked those, of which I have just spoken. Besides, if you have reckoned, as you most probably have, ἐφανερώθη ἐν ἡμῖν, 1 John I. 2, as one of those, which are peculiar to the manuscript in question, the deduction of the two readings above mentioned

4. That the Cod. Alexandrinus actually reads κατ' αὐτῶν, and therefore differs from the Codex *ιγ*, you may see on consulting Woide's edition, if you have not access to the MS itself.

would reduce the number only to thirteen. I believe therefore that the difference in our calculations may be explained in the following manner. You have added to the first class the reading ἐφανερώθη ἐν ἡμῖν 1 John I. 2, and deducted those three which are marked N^o 6, 10, 11, and in this manner brought the number both of those which compose the first class, and of those which form the second and third, to twelve. Indeed I have no doubt, that these are the readings, which occasion the difference in our calculations: for if you reckon the readings numbered 6, 10, 11, in the first class, as readings that have been found in other manuscripts, appearances at least are in your favour. But these appearances, Sir, are deceitful, and if you examine the matter a little more closely, you will find that the substance by no means corresponds to the outward surface.

These three Readings are quoted in Küsters edition of Mill's Greek Testament^s, in the following manner.

2 Pet. I. 5. ἐπιχορηγήσατε ἐν τῇ πίστει	Deest ἐν in Steph. ιγ, We- chel. al.
2 Pet. II. 12. γεγεννημένα	Deest γεγεννημένα in Steph. ιγ. Vel.
2 Pet. II. 21. ἐπιστρέψαι	εἰς τὰ ὀπίσω ἐπιστρέψαι. Steph. ιγ. Vel.

Now you certainly know, Sir, that the abbreviations *Wechel. al.* and *Vel.* do not denote Greek Manuscripts: you know that the former abbreviation signifies, that the reading, to which it is annexed, is among the various readings printed

5. But Wetstein has very properly quoted no other Greek authority for these three readings, than the Codex Stephani ιγ. Even Mill and Küster have quoted no other Greek *manuscript*.

in Wechel's edition of the Greek Testament, which was published together with the Septuagint, at Frankfort in 1597: and you likewise know, that the latter abbreviation signifies that the reading, to which it is annexed, is in the collection of various readings, made by the Marquis of Velez, and published by the Jesuit De la Cerda, in his *Adversaria sacra*, at Lyons in 1626. Admitting therefore that one or more of the readings of the Codex Stephani are found in either of these two collections, are we to conclude that those readings have been discovered in other Greek manuscripts, beside that from which they had been taken by Robert Stephens? Most certainly not.

For, as to the various readings printed in Wechel's edition, they were copied, with a very few exceptions, from Stephens's margin: the editors themselves acknowledge it in their preface, nor do they pretend to have collated a single manuscript. According to their own account, all the additions, which they have made to Stephens's collection, consist in a few readings, which they have quoted from printed editions, particularly the Complutensian, and in such as they could pick up from the notes of the learned⁶. I have compared Wechel's margin with that of Stephens, throughout the catholic epistles, and can testify, that the former has only three readings, which are not in the latter, and these three were taken from the Complutensian

6. Their own words in the Preface are, *Ad Novum Testamentum, quod attinet, exemplar Roberti Stephani typographi regii, patris ac filii, secuti sumus; atque varias lectiones, quae non tantum in eo exemplari ex codicibus regijs collectae continebantur, sed et in Complutensi, ac in aliis editionibus, et quorundam annotationibus reperiri potuerunt, adjici curavimus.*

edition 7. Wherever Stephens had quoted one of the eight manuscripts borrowed from the royal library in Paris, Wechel's editor quotes *Codex regius*: wherever Stephens had quoted a MS. not borrowed from the royal library, the latter quotes by the title *Codex vetus*, or *Codex alius*, and sometimes *vetus* or *alius* alone: and lastly, wherever Stephens had quoted a reading with the abbreviation π (παντες), signifying that the reading was in all *his* manuscripts, we find the same reading quoted in Wechel's margin, as being generally *in omnibus antiquis exemplaribus*, as if no other manuscripts had been collated before 1597, than those of Robert Stephens 8. In short the margin of this edition is a servile and even ridiculous copy of that of Stephens: the mistakes which Stephens had made in regard to

7. Namely διότι, 1 Pet. II. 6. ἀποστόλων ὑμῶν 2 Pet. III. 2, and καὶ ἐστὶν αὕτη 1 John I. 5. I may likewise add the observation made in Wechel's margin at 2 John 1, that the word ἐκλεκτῇ has in some ancient copies a great E: "in veteribus nonnullis quodam studio prima majuscula exaratum legitur." This learned annotation was made in consequence of Stephens having printed the word Ἐκλεκτῇ, in his Greek edition of 1550, and the word Electa, in his edition of the Vulgate of 1540, both with a capital E. I had almost forgot to add, that wherever Stephens has inclosed a verse in a parenthesis, the following note is visible in Wechel's margin: "hic versiculus in quibusdam parenthesis clauditur": for instance, James IV. 14. Further, there is no difference between the two margins.

8. Who had the conduct of this edition, no one knows, for the editor has not named himself in the Preface, which is printed in the name of the bookseller, who published it. Some suppose Sylburgius, others Franciscus Junius: but I suppose neither, for I cannot suppose that either of them would have acted in so puerile a manner.

the Complutensian edition are faithfully retained⁹, and his defects are very rarely supplied¹⁰. Bengel observes very justly of this edition, "novi nil neque praefatio promittit operis illius, neque margo ipse exhibet, nisi errores"¹¹. To quote therefore both Stephens's margin, and Wechel's margin, as distinct evidence for one and the same reading, is an absurdity of which I am surprised that so eminent a critic as Mill could be guilty. For at that rate every reimpression of Stephens's collection is an accession of fresh authority, the manuscripts, from which the readings were drawn, are multiplied in proportion to the number of the editions: and Crispin, Voegelin, Henry and Paul Stephens, etc. may all be admitted as independent witnesses to the readings produced by Robert Stephens. In short it will be difficult to know where to stop, for as Wechel's editor and others copied from R. Stephens, Curcellaeus copied from Wechel's editor, others again from Curcellaeus, from all of whom Mill might have copied with as much propriety as from Wechel. And what renders the matter still more extraordinary is, that Mill himself was well aware that Wechel's editor copied from Stephens, for speaking of this edition he says¹² "Ad imam partem cujusque paginae lectiones variantes ad marginem editionis

9. For instance James III. 13. Jude 16. etc.

10. Even at 1 John V. 7. 8, though the editor (or editors) pretends to have reconsulted the Complutensian edition, Wechel's margin exhibits no more of the varieties between Stephens's text and the Complutensian than the single *ἐκ τοῦ* of Stephens's margin.

11. Introductio in crisin Nov. Test. §. XXXIX. 3.

12. Prolegomena §. 1298.

Stephani tertiae notatas etc. It is true that there are some few readings in Wechel's margin, which are not in that of Stephens: and if Mill had quoted those only from the former, which are not in the latter, the quotations might have been admitted (all necessary deductions being made for blunders) as evidence for the text of the Complutensian or some other printed edition¹³: they would prove, however, nothing in regard to Greek manuscripts. But where the two margins agree, as at 2 Pet. I. 5. to quote Stephens and Wechel as two distinct authorities, is nearly the same as to quote Mill's Codex Cantabrigiensis and Wetstein's Codex D, as separate evidence. Besides, if Wechel's edition is to be quoted for the reading ἐπιχορηγήσατε τῇ 2 Pet. I. 5, we may with equal reason quote it for all the other readings of the Codex Stephani *ργ*, since every one of them is copied in Wechel's margin, though Mill has noted only this reading in particular¹⁴. We may prove in this manner, that the Codex *ργ* has no reading whatsoever peculiar to itself, and reduce the whole of the first class to a non-entity: nay, we may prove that not any one of Stephens's sixteen copies exhibited a singular reading. I am almost ashamed to have said so much on so plain a subject: I will conclude therefore by repeating the assertion, that the reading marked N^o 6 in the first

13. The editors of the London Polyglot have likewise quoted Wechel's margin, but in general they quote it only where Wechel differs from Stephens. But these differences are frequently nothing more than typographical errors. It is almost superfluous to add, that Wetstein and Griesbach have taken no notice of this edition.

14. For that reason I am inclined to think, out of justice to Mill, that the notation Wechel. al. was made in this instance through mere inadvertence.

class has never been quoted from any other manuscript, than the Codex Stephani *ιγ*¹⁵.

With respect to the two readings, which Mill has quoted from the Veleſian collection¹⁶, I beg leave to observe that in the latter example Mill has copied Stephens's margin inaccurately*), and made the reading of the Codex *ιγ* agree with the Veleſian, when in fact they differ. Stephens's text at 2 Pet. II. 21 is ἡ ἐπιγνῶσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς αἰγίας ἐντολῆς. As a various reading to ἐπιστρέψαι, is quoted εἰς τὰ ὀπίσω ἀνακάμψαι from the Codices *δ*, *ια*: but from the Codex *ιγ*, is quoted ἐπιστρέψαι εἰς τὰ ὀπίσω. The difference therefore between Stephens's text and that of the Codex *ιγ* consists in the insertion of εἰς τὰ ὀπίσω, after ἐπιστρέψαι: but in the Veleſian reading this arrangement is inverted, and εἰς τὰ ὀπίσω is added after ἐπιγνῶσιν: and moreover ἐπιστρέψαι does not appear at all in the Veleſian reading, though Mill has quoted it. The words of De la Cerda¹⁷, who alone is authority on this subject,

15. Mill himself acknowledges it in his Prolegomena §. 1173.

16. Mill himself did not insert the Veleſian readings in the body of his work, but he added them in the Appendix. His second thoughts, however, were not so good as his first. Küſter transferred them from the Appendix to their respective places among the various readings under the text, 'in which operation not a few blunders were committed by inserting the abbreviation Vel. in places to which it did not belong. Hence several eminent critics, who have trusted to Küſter's edition, have quoted readings as Veleſian, which do not exist in the original edition of them, published by De la Cerda. Wetſtein and Griesbach have very properly rejected the whole collection.

*) Wetſtein has corrected the mistake.

17. Adversaria sacra, p. 142.

are "ἡ ἐπιγνῶσις || addit εἰς τὰ ὀπίσω: and this is all that he says. This Veleſian reading agrees therefore with the Codex *ια*, which likewise inserts εἰς τὰ ὀπίσω after ἐπιγνῶσις: and the reading of the Codex *ιγ* has never been quoted from any other manuscript ¹⁸.

Of the fourteen readings therefore, which compose the first class, there remains only one, which can be called in question. This reading consists in the omission of the word γεγεννημένα 2 Pet. II. 12. Now I acknowledge that De la Cerda ¹⁹ says of this word "Delet (scil. Veleſius) γεγεννημένα: and that the Veleſian reading agrees in this instance with that of the Codex Stephani *ιγ*. But what shall we conclude from this circumstance? Shall we conclude, that the Marquis of Velez drew this reading immediately from a Greek manuscript, and admit his quotation as evidence, that the Codex Stephani *ιγ* is not the only Greek manuscript, which has this reading? I think not, Sir, and for the following reasons.

1. The Veleſian collection was ushered into the world without proper credentials. Velez, by whom these readings were collected, did not publish them himself, but left them written in the margin of a printed edition of the Greek Testament ²⁰. This book fell into the hands of Mariana,

18. The editors of the London' Polyglot have properly distinguished this Veleſian reading from that of the Codex *ιγ*.

19. *Adversaria sacra*, p. 142.

20. "Ad Novi Testamenti Graeci **exteriorem marginem** minio varias lectiones sua manu — adjecerat Petrus Fagiardus Veleſius Marchio." Mariana pro edit. Vulg. cap. 17. Mariana's treatise on the Vulgate was published at Cologne in 1607: the Veleſian collection

the celebrated Spanish historian: but by what accident, Mariana himself did not know ²¹. Nor did Mariana think proper to publish them, but he transcribed them from the margin of that copy of the Greek Testament, in which he found them written, in the margin of another copy, which he communicated to De la Cerda, who as well as himself was a Jesuit ²²: and finally De la Cerda communi-

therefore must have been made sometime before that year, and that it was made after the year 1550 appears from a discovery of Wetstein, which I shall presently mention. But in what part of this interval I am unable to determine, as I know not in what year the Marquis of Velez died, for he is not mentioned in any biographical dictionary, nor even in Antonii Bibliotheca Hispana. It is probable, however, that the collection was made soon after 1550, for Mariana, who was himself born in 1537, speaks of Velez, as a man would speak of a predecessor.

21. Graecum Testamentum, *nescio qua sorte*, nactus eram, quod Petrus Fagiardus Marchio Veleus etc. Mariana Praef. in Scholia Novi Test. NB. Neither this book, nor Mariana's treatise on the Vulgate have I been able to procure: the quotations which I make from them, I have borrowed from Simon Hist. crit. du texte du N. T. ch. 29. Dissertation crit. sur les MSS. du N. T. p. 11, and Wetstein's Prolegomena p. 59.

22. *Dono reverentissimi Joannis Marianae e societate nostra habeo exemplar Novi Testamenti, in quo variae lectiones sunt manu transcriptae, exceptae ex exemplari*, quas item manu propria adnotarat illustrissimus Marchio Veleus. De la Cerda Adversaria sacra, cap. 91. p. 129. Wetstein in quoting this passage (prol. p. 59) has omitted the words *exceptae ex exemplari*, probably in order to mend De la Cerda's bad Latin. But I have retained them, not only because they more clearly ascertain the fact, that De la Cerda was not in possession of Velez's autograph, but because no man has a right to suppress the words of a quoted author,

cated them to the public in the year 1626, in his *Adversaria sacra*. A set of readings, with such an origin, is not entitled to much credit.

2. These readings have not the sanction of any authority: they are all anonymous, being quoted without the name or mark of any manuscript affixed to them²³. At all events therefore the Codex Stephani *γ* is the only Greek manuscript, that has ever been quoted for the omission of the word *γεννημένα* 2 Pet. II. 12.

3. The Velefian collection was formed after Robert Stephens's edition of the Greek Testament of 1550 was printed²⁴. If Velez then has a reading in his anonymous collection, which had been already printed in Stephens's margin, we cannot conclude that this reading, though derived originally by Stephens from a Greek manuscript, was found by Velez in another Greek manuscript, since he might have copied from Stephens. The Velefian collection therefore is inadmissible as separate evidence for a reading quoted by Stephens: and we might as well appeal to Canter's anonymous collection in the eighth volume of the Antwerp Polyglot, where two other readings may be seen, which are peculiar to the Codex Stephani *γ*²⁵, and which Canter undoubtedly copied from Stephens.

4. The Velefian readings were not only collected after the publication of Stephens's Greek Testament of 1550, but they were even written in

unless he inserts a line to signify that something is omitted.

23. Illud certe desideratur, ut variis lectionibus, quas ad marginem minio adjecit, designaret ex quibus codicibus singulas sumisset. Mariana pro edit vulg. cap. 17.

24. This will appear from the following Note 26.

25. 2 Pet. II. 21. 1 John IV. 8.

the margin of that edition by Velez himself, and transcribed by Mariana in another copy of that edition ²⁶. Mariana therefore, in making the transcript for De la Cerda, or De la Cerda in arranging

26. Neither Mariana has named the particular edition, in which these readings were written by Velez, nor De la Cerda the edition, in which the transcript was made by Mariana. Both of them, however, must have been copies of the same edition, otherwise the readings, which suited one text, would not have suited the other, for different editions in the sixteenth century contained very different texts. That this edition was R. Stephens's of 1550, Wetstein (Prol. p. 60) discovered from the following circumstance. The words ἀγαθόν, ζητησάτω 1 Pet. III. 11 which are omitted in no Greek manuscript, and in no edition printed before 1550, were omitted in Stephens's edition of that year through an oversight of the compositor, which Stephens did not detect. Now De la Cerda, who always quotes the reading of the text, before the various reading, quotes the text reading at 1 Pet. III. 11. thus, καὶ ποιησάτω εἰρήνην, καὶ διωξάτω αὐτήν, and, as a various reading, καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν. It is certain therefore that the text, to which the Velezian reading was adapted, omitted ἀγαθόν ζητησάτω, and that the collection was not made *before* 1550. It is true that in several *subsequent* editions, which were chiefly taken from that of Stephens of 1550, this typographical error remained uncorrected. Professor Porson (p. 79 of his Letters) mentions R. Stephens's edition of 1551, Crispin's of 1553, and the Frankfort edition of 1601: and I have seen two more, namely Voegelin's edition of 1595 (according to the title page, though the subscription is dated 1594) and Paul Stephens's of 1617, in which these words are still omitted. But the three last mentioned editions were published too late, to have been used by Velez: and though he might have had the editions of 1551, and 1553, in his possession, yet as they are only of the duodecimo size, and their margins, small as they are, were already taken up, in the one with parallel passages, in the other with various readings, he

them for publication, may in some cases have copied, either by accident or by design, readings printed by Stephens, in conjunction with those written by Velez. The fact is at least possible ²⁷: and though this objection alone would be of no great weight, yet, when added to the preceding objection, it augments at least the impropriety of quoting the Velezian collection, in the state in which we have it, as independent authority for a reading in Stephens's margin.

The preceding objections would invalidate the evidence of Velez, in the present instance, even had he made his collection *bonâ fide*: but if the whole be a forgery, if these said Velezian readings are nothing

would not have found in them sufficient room to write his various readings, which are too numerous, (they amount to near two thousand) and frequently too long to be written in any other than a folio margin, like that of Stephens's grand edition of 1550. To bring the matter to a certainty I have collated with the text of this edition all the text readings quoted by De la Cerda throughout the catholic epistles. They amount to two hundred and twenty nine, of which many are very long, one in particular consisting of twenty eight words, viz at 1 John V. 13, and yet I have not been able to find the smallest difference between them, except in the particle *καὶ*, which the one has, and the other has not, at 1 Pet. II. 2; a difference, on which no one probably will insist, who does not suppose that Mariana, and De la Cerda, with their compositors, were infallible.

27. The very first Velezian reading, which De la Cerda quotes, is *καλέσεις* for *καλέσας* Matth. I. 23. He describes it thus. Ἰδὲ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσας τὸ ὄνομα αὐτοῦ Ἐμμανὴλ: in margine vero *καλέσεις*, nihil amplius. Now this is an exact description of Stephens's text and margin at this place.

nothing more than readings of the Latin version translated by the Marquis himself into Greek, in order to support the Vulgate by a shew of Greek authority, it is absurd in the extreme to quote the Velelian readings, when the question relates to Greek manuscripts. That these readings agree in general with the Vulgate, was observed both by Mariana ²⁸, and Dela Cerda ²⁹: and for that reason Mariana himself says that he used them very cautiously. Simon speaks of them in various places ³⁰, as being of little or no value: and even Mill could not avoid, on some occasions, expressing a suspicion of their want of authenticity ³¹. Le Clerc went a step further, and asserted, as a matter highly probable, that the whole collection was a mere fiction in favour of the Vulgate ³². This opinion was entertained also

28. Vix est locus, in quo non consonent margines cum nostra editione Latina. — Eam ob causam, eo codice parce et caute usi sumus, nec tamen prorsus rejecimus. Praef. in Schol. ad Bellarm.

29. Magno labore comparatae sunt a viro sapientissimo, et emendatus Graecus textus ad normam Vulgati interpretis. Advers. sacra p. 144. And p. 130, De la Cerda calls Velez, “peritus corrector favens in omnibus Vulgatae interpretationi.

30. Particularly in the Preface to his French translation of the New Testament, and in his Note to Luke VIII. 36.

31. See his Notes to Luke XI. 7. and 1 Cor. XV. 47.

32. Si fuerint unquam in rerum natura ejusmodi manuscripti, fuerunt ad vulgatam versionem reficti: sed veri simillimum est hominem Hispanum, Latinae versionis causa, finxisse eas varias lectiones, quae nusquam erant, cum nemo praeter illum eos codices videre potuerit. Art. Crit. P. III. Sect. I. cap. 18. §. 35.

by Gerard of Mastricht³³ and Bengel³⁴: and it has been so confirmed by Wetstein³⁵, that Semler³⁶, Griesbach³⁷, and other eminent critics of the present age, consider the Veleſian readings as nothing more than, *Lectioes e latinis codicibus*³⁸ *collectae, et graecis vocabulis expreſſae*.

Here then I might conclude this ſubject by ſaying, that I had proved my point of the reading γεγεννημένα 2 Pet. II. 12, in the Codex Stephani 17, as well as of the other thirteen readings in the firſt claſs. But as John David Michaelis, under whoſe reſpectable name you will probably ſhield yourſelf, though you make no ſcruple at other times to differ from his opinion, has even in the laſt edition of his Introduction to the New Teſtament³⁹ retained the

33. Prol. in Nov. Teſt. p. 47. And in his note to 1 Pet. III. 22, ſpeaking of a Veleſian reading in that paſſage he ſays, *ſuſpicionem movet, iſtam Veleſii collectionem habere aliquid ſuppoſitii*.

34. Bengel's aſſertion is ſtill ſtronger, *Veleſianae lectiones — non ex pluribus codicibus Graecis, ne ex Graecis latinizantibus quidem, quippe aliquibus diſcrepant: v. gr. Act. I. 15, eductae: ſed plane ex Vulgato ipſo, ejusque ſaepe palea, fictae ſunt*. Introd. in Criſtin N. T. §. XXXIX. 4. And in his note to 1 Pet. III. 22. Sic Veleſius, verbis his ex Latino quidem, pro inſtituto ſuo manifeſto, translatis.

35. Prol. p. 59 — 61. I quote none of Wetſtein's arguments, becauſe every man has acceſs to them, and can examine them for himſelf.

36. Wetſtenii Proleg. ed. Semleri, Not. 100.

37. Praef. in N. T. p. 30.

38. It will appear from the following paragraph that we might inſert the word *impreſſis*.

39. Vol. II. p. 351 — 354, of the translation published at Cambridge in 1793.

notion that the Marquis of Velez collated Greek manuscripts, I have instituted a very particular inquiry into the origin of the Veleſian Readings, in order to obtain the ſatisfaction of removing all doubts, which you might entertain on this ſubject, *nil actum reputans, ſi quid ſuper'eſſet agendum*. The reſult of this inquiry is, that the Veleſian Readings were taken, neither from Greek, nor even from Latin manuſcripts, but from Robert Stephens's edition of the Vulgate, publiſhed at Paris in 1540: that the object, which the Marquis of Velez had in view, in framing this collection of readings, was to ſupport, not the Vulgate in general, but the text of this edition in particular, wherever it varied from the text of Stephens's Greek Teſtament printed in 1550: and that with this view he translated into Greek the readings of the former, which varied from the latter, except where Stephens's Greek margin ſupplied him with the readings, which he wanted where he had only to tranſcribe and not to tranſlate. The Proof of this propoſition would ſwell the preſent letter to a very diſproportionate ſize: I will therefore defer it to the Appendix ſubjoined to theſe letters, where I will conduct the proof at full length, and produce ſuch facts in its ſupport, as will put the matter entirely out of doubt. You will then be perſuaded, Sir, that the "deeſt γεγεννημένα" in the Veleſian collection is nothing more than an echo of Stephens's Vulgate, in which, as well as in other editions of the Vulgate, this Greek word is left untranſlated.

Before I diſmiſs the readings of the firſt claſs, it will not be improper to ſay a few words, in regard to καὶ ὥς 1 Pet. IV. 13. becauſe, though it has never been found in any other Greek MS. than the Codex *ργ*, it is in all our common editions. The hiſtory of this reading is as follows. The Complu-

tenfian editors, Erasmus, Colinaeus, Stephens, etc. have all printed καὶ, which is the common reading of the Greek manuscripts⁴⁰; nor was καὶς known in this passage, till Robert Stephens quoted it from his Codex *ιγ*. During many years it remained as a marginal reading, and καὶ retained its original place, as may be seen from Paul Stephens's edition printed in 1617. But seven years after that period, when the text of the Greek Testament was settled by Elzevir, καὶ was turned out of the text, and καὶς introduced in its place, by which a compliment was paid to this manuscript, at the expense of sound criticism. Griesbach, however, and Matthäi have restored to καὶ the place, which it had unjustly lost. — Of the remaining readings of the first class, and of those in the second and third, I have nothing further to say, than that I have examined the editions of Mill, Wetstein, Griesbach, Matthäi, and Alter, several times, and that each examination has confirmed the truth of the statement, which I have given at the beginning of this letter. But if, notwithstanding the care, which I have taken, I should still have been guilty of an oversight, I shall be ready to correct it, on the earliest notice.

The premises being thus established, on which I ground the identity of the Codex Stephani *ιγ*, and the Codex Vatabli, I will make the application in my next letter.

Postscript.

I had almost forgotten to take notice of your attempt, p. 412, to reduce the number of the peculiar readings in the Codex *ιγ* to five, by calling

40. Some MSS. divide the word, and read καὶς.

in the aid of ancient fathers, and ancient versions. Now, Sir, as the readings to which Stephens has annexed the mark *ry*, were taken from a Greek MS., it appears to me, that, in estimating the probability or improbability of finding these readings again in a Greek MS, we have only to inquire what the Greek MSS. read, and that we have no concern at present, either with fathers, or versions. If we had to estimate the probability of finding these readings any where, let the source be what it would, I should admit the propriety and even the necessity of taking into consideration all the sources, from which various readings are usually drawn. But when we have only to examine the probability of finding them in one particular source, it is wholly foreign to the purpose to extend our inquiries beyond it. Nor will you be any gainer by taking fathers and versions into the account: for since you multiply the number of the sources, as you diminish the number of the readings, you will lose on the one hand what you gain on the other. Besides, Sir, your account is not quite exact, when you say that the Codex *ry* has only *five* readings in the Catholic Epistles which have not been found any where: for it has really *eight* of this description⁴¹. Now as the number of the fathers, both Greek and Latin (for if you reckon the Latin version, you must reckon of course

41. Namely, those which are numbered in the first class: 1, 2, 3, 4, 5, 6, 7, 14. Four of them are contained in one short chapter of one and twenty verses (2 Pet. I): and three of the four are in the five first verses of that chapter. This is worthy of notice: for you will not easily meet with a MS. which in the short compass of five verses contains three readings, which differ from those of all other manuscripts, versions and fathers. These three readings alone form at least a presumption in favour of the identity of the manuscripts.

the Latin fathers) when added to the list of ancient versions makes so considerable a proportion to the number of Greek manuscripts, which contain the Catholic epistles: the improbability of finding in any given manuscript eight readings, which have been discovered no where, but in the Codex ν , will not be very different from the improbability of finding fourteen, which have not been discovered in other Greek manuscripts. What this improbability is, you will see from my following letter.

Letter IV.

That the identity of the Codex Stephani ν , and the Codex Vatabli, may be ascertained with mathematical precision, I will propose the following

General Theorem, by which the identity of manuscripts is determined from a coincidence in their Readings.

If after a collation of Greek MSS. to the amount of any number, which I will call p , the readings A, B, C, D , &c. to the amount of m , have all been found in one of these MSS, which I will call N , but not one of them in any other manuscript: moreover if other readings A, B, Γ, Δ , &c. to the amount of n , have likewise been all found in the MS. N , but each of them in only one other manuscript: further, if a third set of readings, to the amount of r , is contained in the MS. N , but each of them in only two other manuscripts; a fourth set to the amount of s , each of which has been discovered in only three other manuscripts, and so on: in that case, if all these readings should after-

wards be found in any one manuscript, the probability that the manuscript, in which they are thus found, is the very identical manuscript, from which they had been taken, is to the chance of its being a different manuscript as $\frac{p^{m+n+r+s+\&c.}}{1^m \cdot 2^n \cdot 3^r \cdot 4^s \cdot \&c.} - 1$ to 1.

Demonstration.

When p manuscripts have been collated, and the reading A found in only one of them, which I will call $\aleph$, there will be on coming to the $p + 1$ manuscript, which I will call $\beth$, only one chance in favour of finding the reading A , and $p - 1$ chances against it. Therefore, as the whole number of chances is p , the probability of finding the reading A in the MS. $\beth$ will be $\frac{1}{p}$, and the improbability of finding it will be $\frac{p-1}{p}$. In like manner the probability of finding in the MS. $\beth$ each of the other readings $B, C, D, \&c.$ singly will be $\frac{1}{p}$. But if the probability of finding A singly be $\frac{1}{p}$, and of finding B singly be $\frac{1}{p}$, the probability of finding both A and B in the MS. $\beth$ will be $\frac{1}{p^2}$. For since the chance of finding both A and B is the same as the chance of finding B , when A is already found, it follows that before A was found, the probability of finding both A and B was only so much of the probability of finding B , as is the probability of

finding A , that is a p^{th} part of $\frac{1}{p}$, or $\frac{1}{p^2}$. In like manner it may be shewn that the probability of finding A , B , and C , is $\frac{1}{p^3}$, and that of finding the whole set of readings, A , B , C , D , &c... (m), in the MS $\square$ is $\frac{1}{p^m}$, or $\frac{1^m}{p^m}$. Again since each of the readings A , B , Γ , Δ , &c. has been found in the MS. $\square$, and in only one other manuscript, there will be on coming to the $p+1^{\text{th}}$ manuscript, or the MS $\square$, two chances in favour of finding any one of these readings, and $p-2$ against it. The probability therefore of finding any one of them singly in the MS. $\square$ will be $\frac{2}{p}$, and that of finding all the readings A , B , Γ , Δ , &c. . . . (n), will be $\frac{2^n}{p^n}$. By a similar mode of reasoning it may be shewn that the probability of finding the third set of readings in the MS $\square$. will be $\frac{3^r}{p^r}$, that of finding the fourth set $\frac{4^s}{p^s}$, and so on. Consequently the probability of finding all the sets in the MS. $\square$ will be $\frac{1^m \cdot 2^n \cdot 3^r \cdot 4^s \cdot \&c.}{p^{m+n+r+s+\&c.}}$, and therefore the improbability will be $1 - \frac{1^m \cdot 2^n \cdot 3^r \cdot 4^s \cdot \&c.}{p^{m+n+r+s+\&c.}}$, or $\frac{p^{m+n+r+s+\&c.} - 1^m \cdot 2^n \cdot 3^r \cdot 4^s \cdot \&c.}{p^{m+n+r+s+\&c.}}$.

Hence the ratio of the improbability to the probabil-

ity will be that of $p^{m+n+r+s+\&c.} — 1^m. 2^n. 3^r. 4^s. \&c.$
 to $1^m. 2^n. 3^r. 4^s. \&c.$, or $\frac{p^{m+n+r+s+\&c.}}{1^m. 2^n. 3^r. 4^s. \&c.} — 1$ to 1 .

In this demonstration it has been hitherto supposed that $\aleph$ and $\beth$ denote two different manuscripts, and that they are not merely two different marks of one and the same manuscript. But if, on this supposition, the improbability of finding in the MS. $\beth$ the readings $A, B, C, D, \&c. A, B, \Gamma, \Delta, \&c.$ is such as we have already seen, it necessarily follows that, if on an examination of the MS. $\beth$ these several sets of readings should really be found in it, the supposition, from which we set out, is involved in this improbability. If therefore these several sets of readings be really found in the MS. $\beth$, the probability of its being the very same as the MS. $\aleph$, or, in other words, that $\aleph$ and $\beth$ are only two different names of one and the same thing, is to the probability of the contrary as $\frac{p^{m+n+r+s+\&c.}}{1^m. 2^n. 3^r. 4^s. \&c.} — 1$ to 1 . Q. E. D.

Corollary 1. As the number of readings in any one set increases in arithmetical progression, the number of collated MSS. being given, the probability of again finding those readings in any one manuscript decreases in geometrical progression, of which the common ratio is the first term. For the probability of finding A in the MS. $\beth$, as appears from the preceding demonstration, is $\frac{1}{p}$, that of

finding A and B , $\frac{1}{p^2}$, A, B , and C , $\frac{1}{p^3}$, &c.: again the probability of finding A is $\frac{2}{p}$, that of finding

A, and B is $\frac{2^2}{p^2}$, of finding A, B, and Γ, $\frac{2^3}{p^3}$, and so on.

Corollary 2. The probability therefore that two supposed different manuscripts are one and the same, increases in geometrical progression, as the number of the readings of each set, in which they coincide, increases in arithmetical progression. This corollary immediately follows from the preceding: for whatever ratio expresses the probability of not finding these sets of readings in the MS. α , on the supposition that it is not the same with the MS β , that same ratio will be transferred to the supposition itself, as soon as experience has determined, that the expectation founded on that supposition is false.

To the preceding Theorem you will probably make no objection, for if you are a mathematician, as well as a critic, you will instantly perceive its truth: and if you are unable to judge for yourself, you have certainly mathematical friends, who will inform you, that the demonstration is founded on just principles. If we apply this Theorem to the case in question, p will denote the number of Greek MSS. of the Catholic Epistles, which have been actually collated. These amount to ninety, for Griesbach's catalogue of Greek MSS. prefixed to the Catholic Epistles consists of seventy two, in which those are *not* included, which have been inspected merely for 1 John V. 7, and which in the present calculation I do not reckon: Alter has collated four more at Vienna¹, and in addition to these Matthäi

1. Alter has collated six Greek MSS of the Catholic Epistles: but I reckon only four, because two of them, namely the Codex Coriendonensis, and Codex Caesareus, are already in Griesbach's list.

has collated fourteen at Moscow, nine of which are regular MSS. of the Catholic Epistles, and five are Lectionaries. The whole number therefore, not including those which have been examined merely at 1 John V. 7, is ninety. We might put therefore $p = 90$: but as all the ninety have not been collated with equal care, and the collators perhaps have not attended in all of them to those particular passages, with which we are concerned, or some of the MSS. themselves may be defective in those places, I am ready to make all fair allowances on this account: and you will certainly grant, that I shall make a very handsome deduction, if I subtract 40, which is nearly one half, and put $p = 50$ only. Further, as the readings of the Codex Stephani γ in the first class, amount to fourteen, and those in the second class to eight², we shall have $m = 14$, and $n = 8$. Those in the third class, though they would augment the proportion, and therefore strengthen my argument, I will at present not reckon, that the calculation may be more simple. The general expression then will be reduced to $\frac{p^{m+n}}{1^m \cdot 2^n} - 1$, which in the present

case will be, as I have already shewn, $\frac{50^{14+8}}{1^{14} \cdot 2^8} - 1$.

Since therefore the twenty two readings of the Codex γ , which compose the two first classes, are really in the Codex Vatabli, as you yourself acknowledge, we shall have, according to the General Theorem, the following proportion: The probability that the Codex Vatabli is the very same manuscript, as that which R. Stephens quoted by the mark γ , is to the

2. See the Table of Readings, at the beginning of the preceding letter.

chance of its being a different manuscript, as

$$\frac{50^{14+8}}{1^{14} \cdot 2^8} = 1 \text{ to } 1.$$

Now the

$$\text{Log. } 50 = 1.69897000 \therefore \text{Log. } 50^{14+8} = 37.37734000$$

$$\text{Log. } 2 = 0.30103000 \therefore \text{Log. } 2^8 = 2.40824000$$

$$\therefore \text{Log. } \frac{50^{14+8}}{1^{14} \cdot 2^8} = 34.96910000.$$

$$\text{Hence } \frac{50^{14+8}}{1^{14} \cdot 2^8} = 93132 \text{ \&c. to 35 places: from}$$

which sum if we deduct Unity, there will remain 93132 Quintillions + 257461 Quatrillions + 542601 Trillions + 562499 Billions + 999999 Millions + 999999: the ratio of which sum to Unity expresses the exact probability of the identity of the MSS. founded merely on the twenty two readings of the first and second classes. Now if this excessively high degree of probability amounts not to a moral certainty, I know not what deserves the name. When the chance in favour of any event is only that of a million to one, most men rely on the certainty of its happening: but a single million is nothing in comparison of that sum, which determines the probability in the present instance, for a million times a million of millions multiplied by a million of millions is hardly a hundred thousandth part of it³. To doubt therefore, I will not say

3. It is not a millionth part of it, if we take into the account the two readings of the third class: for they augment the sum to more than nine sextillions. The former having been found in only three, the latter in only five other MSS. the general expression when ap-

plied to these two readings alone will be $\frac{50^{2+1}}{4 \times 6} = 1$,

or 103, which when multiplied into the other sum

deny, would require a degree of scepticism, which would bid defiance to that of Pyrrho himself. — The preceding demonstration is a direct one: but it may be given in the form of a *reductio ad absurdum*, thus. The Codex Vatabli is either the same as the Codex *ry*, or it is not. If it is not the same, it was morally certain, when I began to collate it, that I should not find in it the two and twenty readings above mentioned, which are quoted by Stephens from the Codex *ry*. For it has been proved in the Demonstration of the General Theorem that the

probability of not finding them was $\frac{50^{14} + 8}{1^{14} \cdot 2^8} - 1$

to 1, which constitutes, as already observed, a moral certainty. But I really did find them in the Codex Vatabli, as you yourself acknowledge. The supposition therefore that the Codex Stephani *ry*, and Codex Vatabli, are different manuscripts, involves an absurdity: consequently they are one and the same.

Thus far I have argued only from internal evidence. With respect to the external evidence it will be sufficient to shew, that it does not militate against the internal, for additional proof is unnecessary. Now the external evidence is so far from militating against the internal, that it agrees with it and confirms it. For we know that our MS. was in Paris, at the time when R. Stephens made his collations, and that it belonged to one of his intimate friends. This appears from the name of Vatablus being written both at the beginning and at the end of the MS, in the same hand, and in both places in the same part of the page, namely in the

(for you know, Sir, that ratios are added by multiplying their terms) gives 9 Sextillions + 602622 Quintillions + &c.

middle of the page, which is a place, where the proprietors of books frequently write their names. You say indeed p. 412 that "every one must instantly perceive how insignificant a circumstance it is, that the name of Vatablus is written in the manuscript." Now, Sir, I am one of those, who do not instantly perceive the insignificancy of this circumstance: for I consider it as a proof that the MS. belonged to Vatablus, and that Vatablus wrote the name, which is visible at the beginning and end of the manuscript. Suppose you had met with an ancient edition of Homer or Pindar, with the name of Askew written in it, or an edition of Origen or Chrysostom, with the name of Lardner in it, would you not conclude that those books were once in the possession of Askew and Lardner? In like manner when I find a MS. of the Greek Testament, in which is written the name of a person, who made sacred criticism his particular profession: I think it not unreasonable to conclude, that this person once possessed the manuscript. That any other proprietor of the MS. should have written in it the name of Vatablus is highly improbable: for it is not only difficult to conceive what end it could have answered, but it is really contrary to general custom for the proprietors of books to write in them any other name, than their own. And what renders the supposition, that the name was not written by Vatablus himself, still more improbable, is that it is written at the end, as well as at the beginning of the manuscript, and in both places not only in the same hand, but in the same part of the page. I have lately seen, in the public library of the City of Leipzig⁴, a copy of R. Stephens's edition of the Vulgate printed in 1534, in which the name of Va-

4. The book is there numbered Bib. 11.

tablus is likewise written twice, and in both places about the middle of the page ⁵. Moreover it is in the very same handwriting, unless my memory deceives me, as that in which the name is written in our manuscript. To determine this fact with greater precision, I have had an engraving made of the name ⁶, exactly as it is written in the first page of this copy of Stephens's Vulgate, which you may compare with the name in our MS. and see whether the two handwritings agree. It is written thus,

Vatable

Here you will observe that the French family name ⁷ is retained, which, when Vatable became more celebrated as a man of learning, was afterwards latinized, agreeably to the fashion of the times, by the alteration of the French to the Latin termination. The difference in the terminations is of no consequence: it shews only that Vatable some times wrote his family name, at other times latinized it, as Stephens, though he frequently wrote Stephanus, still retained his real name, and except in Latin compositions signed himself R. Estienne.

5. It is written in a vacant space of the title page, and again on the reverse of the title-page. In both places it is as near to the middle of the page, as the words printed on the front and reverse of the title-leaf permitted.

6. The person, who engraved this name is Mr Geyser, whose accuracy and fidelity in engraving is well known.

7. The name of this French family is variously written by biographers, Vatable, Outable, Guatable, and Guatabled.

The only question to be examined is whether the two names are in the same hand-writing. If they are, as I really believe^s, it follows not only that the

8. At present I have no doubt that they are: for since I finished this letter the zeal of one of my Cambridge friends, whose name I should be happy to mention, has procured for me unsolicited an engraving of the name of Vatablus as it is written both at the beginning, and at the end of our manuscript. It was made by the best artist in Chester, and I understand that you think it extremely like the original, with which you had an opportunity of comparing it, before it was sent to me, as the MS. is at present in your hands. On this account I am likewise indebted to your politeness, in permitting the requested engraving to be made, for which I here acknowledge my obligations. That the hand-writing may be immediately compared with that, in which the name appears in the above-mentioned copy of Stephens's Vulgate, I will here add an impression of the plate representing the name, as written at the beginning, and at the end of our manuscript.

Vatablus

Vatablus

Before a comparison is made, it is necessary to observe, that the name in our MS. is written on writing-paper, whereas in the copy of Stephens's Vulgate it is written on very thin printing paper: for it is written, as already noted, on the title-page, and if you examine Stephens's edition of the Vulgate, which was printed in 1534, you will find that the paper is much thinner,

the names both in our MS. and this copy of Stephens's Vulgate were written by the same person, but that this person could be no other than Vatable, or Vatablus, himself. For if the supposition, that the name of Vatablus should have been twice written in our MS. by any other proprietor than Vatablus himself, is of itself improbable, that improbability is raised to a very high degree by the circumstance, that this name is found in another book, in the same hand, in the same part of the page, and likewise written twice. And when we consider that this other book is R. Stephens's edition of the Vul-

than that, on which Stephens printed in general. In the latter instance therefore it was necessary to take off at every letter the pen from the paper, or its extreme thinness would have occasioned a blot, for the ink evidently run in writing the *z* and the *e*, as appears from the fac-simile of Vatable: but in the former instance several letters could be written *uno ductu* without any such danger. This necessarily occasioned a small difference, both in the form of the letters, and in the mode of joining them. This is the reason, why the *a* and the *b* are more open in the one place, than they are in the other, and likewise why *az* is written *uno ductu* in one place, but not in the other. As to *ab*, though written *uno ductu* in the place, where the name occurs for the first time in our MS., yet where it occurs for the second time, it is evident that the two letters were no more written in continuation, than they are in the copy of Stephens's Vulgate. In both books, the *V* has exactly the same shape, it has a finer stroke on the right hand than on the left, and has cross-strokes at the top, which are somewhat thicker and longer in the one place than they are in the other, for no other reason than that the ink more easily spread itself on thin, than on thick paper. Lastly, in both books the lower stroke of the *z* is unconnected with the *a*, and the *b* is totally unconnected with the *l*. But even without this analysis, it must appear to every one at first sight, that the names were written in both books by the same person.

gate printed in 1534, of which Vatablus undoubtedly possessed a copy, for he read public lectures on the Vulgate⁹, the question hardly admits a doubt. Now a Greek MS. in the hands of Vatablus could not have been unknown to R. Stephens: for they were not only friends, but were likewise connected in their literary pursuits. When Stephens published his grand edition of the Vulgate in 1540 he was assisted by Vatablus, who furnished him with plates and descriptions of the Ark of the Covenant, the Temple of Solomon¹⁰ etc. Soon after this publication, Stephens must have begun to inquire after Greek MSS. for his intended editions of the Greek Testament, because his first edition was published in 1546: and that he collated Greek MSS. procured partly from the King's library, partly from other quarters, before he printed his first edition, appears from the preface to the third. If in order to invalidate the argument derived from the circumstance that the MS. belonged to Vatablus, you say that it might have fallen into his hands after Stephens's collations were finished, I answer that Vatablus died only four months after the publication of Stephens's first edition¹¹; even therefore if the MS had fallen

9. They were committed to writing by Bertin, a disciple and successor of Vatablus in the Hebrew Professorship. See R. Stephens's Preface to his Latin Bible published at Geneva in 1557. These lectures are printed, among other places, in the *Critici sacri*.

10. The first title-page of Stephens's Vulgate published in 1540 ends thus: *His accefferunt schemata tabernaculi Mosaici et templi Salomonis, quae, praeunte Francisco Vatablo, Hebraicarum literarum regio professore doctissimo, summa arte et fide expressa sunt.* The plates with their descriptions, which Vatablus communicated to Stephens for this edition, amount to eighteen.

11. Stephens's first edition of the Greek Testament is dated 7 Id. Novemb. 1546: and Vatablus died 16 March 1547.

into his hands during this short interval, which is however a very improbable supposition, still it would have been known to Stephens before he printed his third edition¹². The argument therefore derived from the circumstance that the MS. belonged to Vatablus, has its full force, and confirms the internal evidence.

With respect to the name of Hautin, which is likewise written at the beginning of the MS. and, what is particularly to be remarked, in a very different hand from that of Vatablus, in a different part of the page, written only once, and there with the Christian name before it¹³; if no other use can be made of it, it affords at least an additional proof that the manuscript was formerly in France, for Hautin is a well known French name, and I have never heard of any of that family who settled in England. Whether Hautin possessed the MS. before, or after Vatablus, whether he lived in Paris, or in any other part of France, I will not pretend to determine. I will only mention that there was a bookseller in Paris of the name of Hautin, (or, as the name is sometimes written according to the old French orthography, Haultin), who was not only a contemporary of R. Stephens, but who published

12. It is certain that Stephens collated the Codex *ιγ* before 1546: for in his edition of that year he has readings, which had never been printed in any former edition, but which are in this MS. and in this MS. alone. For instance, at Acts I. 5, all the editions prior to those of R. Stephens have ἐβάπτισεν ὕδατι: but in Stephens's edition of 1546 is ἐβάπτισεν ἐν ὕδατι. Now this reading has been hitherto discovered in no other MS. than the Codex *ιγ*.

13. It is written I. B. Hautin.

in 1549 an edition of the Greek Testament, which was taken from Stephens's first edition ¹⁴.

To the preceding demonstration of the identity of the Codex Stephani ν and the Codex Vatabli, which is grounded on the coincidence of their readings, and corroborated especially by the name of Vatablus, what arguments have you to oppose? In fact none. For the only thing, which has the appearance of an argument, is that which you have founded on the supposed reading of the Codex ν at James V. 7., of which I have fully proved in my second letter, that it exists no where but in your own representation. Even if Stephens's margin had given positive testimony to the existence of this reading in the Codex ν , still it would reckon only as one in the balance, whereas the remaining twenty four would not reckon merely as twenty four; for it appears from the second corollary to the General Theorem, that as the readings, in which MSS. coincide, increase in arithmetical progression, the probability, which they afford of the identity of the MSS. increases in geometrical progression. If your reading therefore were not imaginary, but had been actually quoted by Stephens, yet when its effect is compared with the remaining twenty four, it resembles a drop of water in comparison of the ocean. But since your reading is wholly incapable of defence, the demonstration which I have given rests unimpaired.

Postscript.

As it always saves trouble to argue from the concessions made by an adversary, and you yourself have granted p. 412. that twelve readings, which

14. See Le Long Bib. sacra ed. Masch, P. I. p. 215.

have never been discovered in any other MS. than the Codex *xy*, are really in the Codex Vatabli, I will just observe, that the coincidence in these twelve readings alone affords a probability, as appears from the General Theorem, of more than two hundred and forty four Trillions to Unity, that the MSS. are one and the same. Even therefore if you should object to the premises established in the third letter, your objections will be totally useless: for the identity of the MSS. may be deduced from your own concessions.

Letter V.

I have given in my former letter so complete a demonstration of the identity of the MSS. in question, that additional proof must appear wholly superfluous: and we might safely conclude without producing any other documents, that if on a further examination of the readings quoted by Stephens from the Codex *xy*, one or more of them should be found to vary from the Codex Vatabli, either the collator or the compositor had made a mistake, and produced a copy, which resembled not the original. But since the Codex *xy* contained not only the Catholic Epistles, but likewise those of St. Paul, with the Acts of the Apostles, and I have hitherto examined only the singular readings in the Catholic Epistles, I am apprehensive that you will entertain some doubts, whether the agreement in those books, from which I have given no extracts, is as complete, as in those which I have already noticed. Being willing therefore to convince you, Sir, that the inference deduced from the General Theorem is con-

firmed by actual experience, I have lately procured through the assistance of a literary friend, on whose accuracy I can depend, a collation; first, of all the singular readings of the Codex $\iota\gamma$ with the Codex Vatabli, in the Acts of the Apostles, and the Epistles of St. Paul: 2^{dly} a collation of the most remarkable readings, which Stephens has quoted in those books from the Codex $\iota\gamma$ in conjunction with other manuscripts: and 3^{dly} that nothing might fail in the Catholic Epistles, a collation of all the readings there quoted by Stephens from the Codex $\iota\gamma$ with one or more manuscripts. As we have hitherto been concerned with the Catholic Epistles, and have already examined the readings quoted by Stephens from the Codex $\iota\gamma$ solely, I will enumerate the last mentioned set of readings, before I examine those of the Epistles of St. Paul, and the Acts of the Apostles.

Catalogue of all the readings quoted by Stephens in the Catholic Epistles from the Codex $\iota\gamma$, in conjunction with other MSS. ¹

Stephens's text		Codex $\iota\gamma$
Jam. III. 3	ἰδὲ	εἰ δὲ
IV. 11	καὶ	ἢ
V. 9	κατακριθῆτε	κριθῆτε
11	ὑπομένοντας	ὑπομείναντας
I Pet. I. 6	λυπηθέντες	λυπηθέντας
12	ἡμῖν	ὑμῖν

1. In the following list, Stephens's quotation at I John V. 7. is omitted, because, when the question is in agitation, whether Stephens's semicircle is rightly placed in that passage, neither you nor I, Sir, can make use of this example, without a petitio principii.

Stephens's text	Codex 17
I Pet. I. 24 ἀνθρώπῃς	αὐτῆς
II. 2 αὐξηθῆτε	+ εἰς σωτηρίαν
20 κολαφιζόμενοι ὑπο- μενεῖτε	κολαζόμενοι ὑπομένε- τε
III. 8 Φιλόφρονες	ταπεινόφρονες
IV. 8 καλύψει	καλύπτει
V. 10 καταρτίσαι ὑμᾶς, σηρίξαι, σθενώσαι, θεμελιώσαι	καταρτίσει ὑμᾶς, ση- ρίξει, σθενώσει, θε- μελιώσει
12 ἐσήκατε	εἵτε
2 Pet. I. 1 Συμεὼν	Σίμων
8 ὑπάρχοντα	παρόντα
10 σπερδάσατε βε- βαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι	σπερδάσατε ἵνα διὰ τῶν καλῶν ἔργων βε- βαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιήσθε
II. 2 ἀπωλείαις	ἀσελγείαις
4 κρίσιν τεττηρημένους	κρίσιν κολαζομένους τηρεῖν
6 Γομόρρεας	Γομόρρεων
8 ἀνόμοις	ἀθέστοις
10 ἐπιθυμίαις	ἐπιθυμίαις
14 πλεονεξίαις	πλεονεξίαις
16 παραφροσίαν	παραφροσύνην
17 ἄνδρες, νεφέλαι ὑπὸ	ἄνδρες καὶ ὀμίχλαι ὑπὸ
18 ὄντως ἀποφυγόν- τας	ὀλίγως ἀποφυγόντας
III. 2 ἡμερῶν	+ ἐν ἐμπαιγμονῇ

Stephens's text		Codex ιγ
2 Pet. III. 9	ἡμᾶς	ὑμᾶς
1 i	τέτων ἐν πάντων	τέτων ἔτως πάντων
1 Joh. II. 8	ὑμῖν	ἡμῖν
23	ἐδὲ τὸν πατέρα ἔχει	+ ὁ ομολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει
27	αὐτὸ	αὐτῶ
III. 1	κληθῶμεν	+ καὶ ἐσμεν
2 Joh. 5	γράφω	γράφων
Jud. 12	περιφερόμεναι	παρὰφερόμεναι

Of these thirty four readings, there are not less than thirty three, which are contained in the Codex Vatabli, precisely as Stephens has quoted them. The only one in which there is a variation, is that which is taken from 1 Pet. II. 20. where Stephens quotes from the two MSS. ι and ιγ, *κολαζόμενοι ὑπομένετε*, as a various reading to *κολαφιζόμενοι ὑπομενεῖτε*. Here the Codex Vatabli agrees with Stephens's quotation in reading *κολαζόμενοι*, instead of *κολαφιζόμενοι*: but it varies in having, not *ὑπομένετε*, but *ὑπομενεῖτε*. Now after the many striking examples, which I have given in the second letter, of the negligence of Stephens's collator, you will hardly think it extraordinary, that among four and thirty readings he should be guilty of *one* oversight, especially when that oversight consists only in a single letter. Or if the collator copied right from the MS. Stephens might copy wrong from the collation, in arranging the readings, and adapting them to his text². Or if neither Stephens nor his collator

2. That the various readings in Stephens's margin were not immediately printed from the single parcels of collation, but that they underwent a previous arrangement, is too obvious to need a proof.

made a mistake³, the letter *ι* may either have been omitted by the compositor, or if inserted by the compositor, may have fallen out of the press, accidents which incessantly happen in every printing house. Or lastly, if no error has taken place either in copying or printing, and Stephens knew that *ὑπομενεῖτε* was in the Codex *ιγ*, he may have here followed a plan, which he has adopted in many other places, and to save himself the trouble of two quotations have annexed the mark *ιγ* to the reading of the MS. *ι*, because the MSS. differed only in a single letter. This method of lumping readings would indeed be rejected by a Wetstein or a Griesbach: but that Stephens frequently applied it I can prove to you by many examples. At Mark X. 51. Stephens quotes *Παββονι*, as a various reading to *Παββονι*, from all his copies of the Gospels: yet his Codex *α*, or Complutensian edition reads *Παββονι* with one *β*. Here Stephens thought it not worth his while to make a separate quotation for the sake of a single letter. At Acts XV. 29. Stephens quotes *καὶ ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι, ἑτέροις μὴ ποιεῖν*, from *α*, *β*, and *ι*. Now the Codex *α*, or Complutensian edition, has the whole of this reading except *ποιεῖν*, for which it reads *ποιεῖτε*. Yet Stephens quoted it with his other copies, to save himself the trouble of a separate quotation. At Acts XXV. 5. Stephens quotes *α*, *δ*, *ε*, *ι*, *ια* for the insertion of *ἄτοπον* before *ἐν τῷ ἀνδρὶ τούτῳ*: and it is probable that most of the quoted MSS. did insert it in that place. But the Codex *α* inserts it *after* *ἐν τῷ ἀνδρὶ τούτῳ*: yet Stephens, to avoid the trouble of a repetition, quotes this copy as agreeing with the

3. It is true that if the collator wrote *ὑπομενεῖτε*, it was a repetition of Stephens's text: but the words of Stephens's text are frequently repeated with the various readings in the margin.

rest. At Rev. I. 12 Stephens quotes α , ϵ , ι for the insertion of $\epsilon\kappa\epsilon\iota$ after $\epsilon\pi\epsilon\sigma\tau\epsilon\psi\alpha$: now the Codex α inserts $\epsilon\kappa\epsilon\iota$, it is true, as well as the other two copies, but the insertion is made *before*, not *after* $\epsilon\pi\epsilon\sigma\tau\epsilon\psi\alpha$. At Rev. III. 12. Stephens quotes $\eta\kappa\alpha\tau\alpha\beta\alpha\iota\acute{\nu}\epsilon\iota\ \alpha\pi\omicron\ \tau\tilde{\epsilon}$ from α , ϵ , ι , whereas the Codex α has really $\eta\kappa\alpha\tau\alpha\beta\alpha\iota\acute{\nu}\epsilon\iota\ \epsilon\kappa\ \tau\tilde{\epsilon}$. In all these examples the Complutensian edition agreed in the main with Stephens's other copies, and therefore as the value of various readings was at that time not thoroughly understood, he thought that the more minute variations might be neglected, without injury to the reader. In like manner, if Stephens's collator copied $\kappa\omicron\lambda\alpha\zeta\omicron\mu\epsilon\nu\omicron\iota\ \upsilon\pi\omicron\mu\acute{\epsilon}\nu\epsilon\tau\epsilon$ from the Codex ι , and $\kappa\omicron\lambda\alpha\zeta\omicron\mu\epsilon\nu\omicron\iota\ \upsilon\pi\omicron\mu\epsilon\nu\epsilon\iota\tau\epsilon$ from the Codex $\iota\gamma$, Stephens may have treated the latter, as he treated the Codex α . — I have thus assigned five causes, which might have given birth to the reading in Stephens's margin at 1 Pet. II. 20., though $\upsilon\pi\omicron\mu\epsilon\nu\epsilon\iota\tau\epsilon$, and not $\upsilon\pi\omicron\mu\acute{\epsilon}\nu\epsilon\tau\epsilon$, were in the Codex $\iota\gamma$. I leave you to chuse, Sir, which you think the most probable. You certainly must chuse one of them: for when so many causes might operate in producing a variation between the MS. and the quotation from it, I can hardly suppose, that you will go so far, as to contend that the evidence resulting from a perfect coincidence in thirty three readings, and even from a coincidence in the thirty fourth, with exception to a single letter, can be destroyed by that single letter. But if you really should go so far, I shall contend that the second number in your Appendix, which you give as a copy of Stephens's Preface to his edition of 1550, is no such thing: for Stephens has $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\iota\alpha$, but you have $\kappa\epsilon\lambda\alpha\phi\alpha\iota\alpha$, Stephens has $\epsilon\acute{\iota}\chi\omega\nu$ but you have $\sigma\iota\chi\omega\nu$, Stephens has *angusta* but you have *angusta*; and none of these words are noted in the list of Errata, where you have been so

"painfully exact" as to correct Phaebadius to Phoebadius, etc. If you assert that the general agreement of your copy with Stephens's original is sufficient to prove, that they are one and the same preface, notwithstanding a few deviations, you cannot refuse to apply the same principle in the case of the Codex Vatabli. — On the remaining thirty three readings I have no remark to make except on that which is taken from 2 Pet. I. 10. Here Stephens quotes from the Codex *ιγ* a very long reading consisting of not less than thirteen words, all of which are in the Codex Vatabli: but of the word *ποιῆσθε* in particular it must be remarked, that it has been converted into *ποιήσησθε* by the insertion of *ση*, which is written in a different hand, and on a rasure. *Ποιήσησθε* therefore is the reading of the Codex Vatabli ex emendatione, not a prima manu ⁴.

Having examined all the readings of the Codex *ιγ* in the Catholic Epistles, I will now examine its singular readings in the Epistles of St. Paul. They amount to thirteen and are as follows.

Table of the singular readings of the Codex ιγ in the Epistles of St. Paul.

Stephens's text	Readings quoted by Stephens from Cod. <i>ιγ</i> alone
Rom. VIII. 32. <i>χαρίσεται</i>	<i>χαρίσηται. ιγ</i>
XI. 2. <i>γὰρ</i>	<i>δὲ. ιγ</i>
XVI. 15. <i>Ἰσλίου</i>	<i>Ἰσνίου. ιγ</i>

4. I had almost forgot to mention a variation in this very reading in respect to the word *καλῶν*. The Codex Vatabli has *διὰ τῶν καλῶν ἔργων*, but in Stephens's margin is printed *διὰ τῶν καλῶ ἔργων*. I considered it as a false print, and therefore corrected it without further ceremony: but lest you should consider it as a variation, I think it my duty to mention it.

Stephens's text	Readings quoted by Stephens from Cod. ιγ alone
1 Cor. VII. 15. ἐν	— ιγ.
2 Cor. XI. 22. εἰσί.	εἰσί; (cum nota inter- rogandi) ιγ
Ephes. IV. 32. ὁ Θεὸς ἐν Χρισ- τῷ ἐχαρίσατο	Θεὸς ἐχαρίσατο. ιγ
Phil. III. 13. οὐ	οὐπω. ιγ
1 Thess. IV. 13. κεκοιμημένων	κοιμωμένων. ιγ
1 Tim. II. 6. μαρτύριον	μυστήριον. ιγ
13. πρῶτος	πρῶτον. ιγ
Heb. III. 6. βεβαίαν	βέβαια. ιγ
IX. 15. κεκλημένοι	κληρονόμοι. ιγ
X. 6. εὐδόκησας	ἐζήτησας. ιγ

Of these thirteen singular readings not one is contradicted by the Codex Vatabli. On the two last it has been unfortunately deprived of the power of giving evidence: for in the latter part of the Epistle to the Hebrews⁵ sacrilegious hands, undoubtedly before the MS. came into our library, have torn out several of its leaves⁶. In the remain-

5. Namely from Ch. VII. 20 to XI. 10. The MS. is likewise defective in the second epistle to Timothy: but it is probable that this chasm existed already in the time of Stephens, for he has no quotation from the Codex ιγ in the second epistle to Timothy, nor in the Epistle to Titus, the only two of St. Paul's epistles, in which he has not quoted it.

6. Perhaps, before it left Paris, where malpractices of this kind have been more than once employed; for I have heard of leaves being torn out of MSS. preserved in that city, and brought to England. You know

ing eleven, where it does speak, it loudly proclaims its identity with the Codex *ry*, for there is not a tittle quoted by Stephens, that is not in the Codex Vatabli. On one reading, however, I must make an observation to prevent your supposing that there is a difference, where in fact there is none. At Ephes. IV. 32, where Stephens's text is Θεὸς ἐν Χριστῷ ἐχαρίσατο, Stephens quotes from the Codex *ry*. Θεὸς ἐχαρίσατο, without ἐν Χριστῷ. The Codex Vatabli reads likewise Θεὸς ἐχαρίσατο, without ἐν Χριστῷ: but if you consult Stephens's edition, you will find that he has placed his figure of reference, not before Θεὸς, but before the article ὁ, which precedes Θεὸς: so that according to Stephens's notation the reading Θεὸς ἐχαρίσατο corresponds to ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο. Hence you may conclude, that the Codex *ry* read Θεὸς without the article: whereas I honestly confess that the Codex Vatabli reads ὁ Θεὸς with the article. Now, Sir, to extricate myself from this difficulty I must have recourse to the old excuse, that Stephens's mark of reference is placed wrong. If you say, as in p. 214., "that conjectures of this kind ought to be very sparingly indulged against the known general accuracy of Stephens's margin" ⁷, I answer that in the present case it is not conjecture, but an indisputable fact; for Stephens has quoted likewise the Codex *α* in this passage, which by his own confession is the Complutensian edition. His text and margin in this passage stand thus.

the story of the manuscript thief Aymon, who robbed the Codex Claromontanus of five and thirty leaves, which he brought to Lord Oxford for sale, who purchased them, and generously returned them to the place, from which they had been stolen.

7. Of which I have already given abundant proof.

καθὼς καὶ ⁴ ὁ Θεὸς ἐν Χριστῷ
ἐχαρίσατο ὑμῖν.

4. Χριστὸς ἐχαρίσατο. α
γέγραπται καὶ, Θεὸς
ἐχαρίσατο. ιγ.

Now the Codex α or Complutenfian edition has ὁ Χριστὸς with the article, as the Codex Vatabli has ὁ Θεὸς with the article ⁸: and therefore we have proof positive that the mark of reference ought to have been placed, not before ὁ, but before Θεὸς. ⁹. — With respect to the use, which may be made of these singular readings, in corroborating the identity of the MSS., it will appear from an application of the General Theorem, that they raise the probability to that of two hundred and eighty eight Octillions to Unity ¹⁰.

8. You will observe, Sir, that the words γέγραπται καὶ are no part of the quotation from the Codex ιγ, but Stephens's own words, and therefore you will deduce from them no contradiction, as you have done elsewhere from διὰ πολλὴν ἔχουσι.

9. This was clearly seen by Mill and Wetstein, who for that reason have quoted from the Cod. ιγ, ὁ Θεὸς with the article.

10. Of the eleven which still exist in our MS. the six which are taken from Rom. XV. 2. 1 Cor. VII. 15. Ephes. IV. 32. 1 Tim. II. 6. 13. Heb. III. 6. are quoted by Wetstein from no other MS. than the Codex ιγ. The reading at Rom. VIII. 32. he quotes from two, that in Rom. XVI. 15. from three, the reading in 1 Thess. IV. 8. from nine, and that in Phil. III. 13. from twenty four other MSS. The remaining eleventh reading, taken from 2 Cor. XI. 22. I cannot estimate, because it has been taken into the common text, and therefore no MS. is quoted for it. Now as Wetstein's catalogue of the MSS. of St. Paul's Epistles amounts to 70, I may fairly put $p = 50$, without taking the editions of Matthæi or Alter into the account, as I did in the Catholic epistles. The general expression therefore

The other readings of the Codex *ry* in the Epistles of St. Paul it is almost unnecessary to examine, for if such as are peculiar to this MS. are found in the Codex Vatabli, we may of course expect to find in it such as it has in common with many other manuscripts. We have already seen that this is true in the Catholic Epistles, and we might be certain without further examination that the same was true likewise in the Epistles of St. Paul, especially as eighteen of them are so common that they are quoted by Stephens from all his copies of St. Paul's epistles. But that I might omit nothing, which could contribute to your conviction, I have obtained a collation of those which are the most worthy of notice, and can assure you, that all those which have been examined exist in the Codex Vatabli. For instance the three last verses in the Epistle to the Romans are in the Codex *ry* transferred to the end of the fourteenth chapter: and these three verses are found in the same place in the Codex Vatabli. At 2 Cor. I. 6. the two parts of the verse are transposed¹¹ in the Codex *ry*: and the same transposition takes place in the Codex Va-

when applied to the ten readings just enumerated will

become $\frac{50^{10}}{1 \times 3 \times 4 \times 10 \times 25} = 1$, that is 32 Billions + 552083 Millions + 333332. But I have already shewn that the probability of the identity of the MSS. derived from the singular readings in the Catholic Epistles exceeds that of nine sextillions to Unity. Consequently the singular readings in the Catholic Epistles added to those in the Epistles of St. Paul afford a probability, which exceeds that of 288 Octillions to Unity.

11. Stephens has here quoted the whole passage from the Codex *ry*: it consists of not less than seventeen words, and they are all in the Codex Vatabli exactly as Stephens has represented them.

tabli. At 2 Cor. VIII. 4. the Codex *vy* omits δέξα-
σθαι ἡμᾶς: at Col. I. 14. it omits διὰ τῆς αἱματος αὐτοῦ:
and at 1 Tim. II. 7. ἐν Χριστῷ. These omissions are
likewise made in the Codex Vatabli. If you think
these specimens not sufficient, you may easily col-
late the rest, as the manuscript is now in your
hands.

It remains that I examine the Acts of the Apos-
tles, and then I shall have gone through the whole
manuscript. In this book Stephens's margin fur-
nishes only five singular readings from the Codex *vy*,
and these consist only of single words: but ample
compensation is made for this deficiency by the
long and remarkable readings, which are quoted
from it, in conjunction with one or more manu-
scripts. For instance the whole verse Ch. VIII. 37. is
omitted in the Codex *vy*: and the same omission you
will find in the Codex Vatabli. At Ch. IX. 5. 6. it
omits all the words beginning with σκληρόν σοι, and
ending with ὁ κύριος πρὸς αὐτόν: and all these words
which amount to twenty are wanting also in the
Codex Vatabli. At Ch. X. 21. the Codex *vy* omits
τὰς ἀπεσταλμένους ἀπὸ τῆς Κορνηλίου πρὸς αὐτόν: and this
passage is likewise omitted in the Codex Vatabli.
Further the following words in the ninth chapter,
Ἰησοῦς V. 17. παραχρῆμα V. 18. καὶ ἐκπορευόμενος
V. 28. and δύο ἄνδρας V. 38, with τρεῖς Ch. X. 19,
are wanting in the Codex *vy*: and the very same
words are wanting in the Codex Vatabli. In other
places the Codex *vy* has additions to Stephens's text;
for instance ὑμῶν after πάντων Ch. XX. 26: κυρίως καὶ
between ἐκκλησία τῆς and Θεοῦ Ch. XX. 28: Ἰησοῦν
after Χριστόν Ch. XXIV. 24: all which additions are
likewise in our manuscript. Lastly the Codex *vy*
reads ἡγάγε τῷ Ἰσραὴλ σωτηρίαν, instead of ἡγείρε τῷ
Ἰσραὴλ σωτῆρα Ἰησοῦν Ch. XIII. 23, and προσλαβόμενοι
δὲ οἱ Ἰουδαῖοι οἱ ἀπειθῶντες τῶν ἀγοραίων instead of ζηλώ-
σαν-

σαντες δὲ οἱ ἀπειθῆντες Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων, Ch. XVII. 5: and in these readings, as well as in the preceding the MSS. exactly agree¹². Having shewn that the most remarkable of those readings, which Stephens has quoted from the Codex *ιγ* in the Acts of the Apostles in conjunction with some other MSS. are likewise in the Codex Vatabli, I will now subjoin a table of those, which he has quoted from the Codex *ιγ* alone.

*Table of the singular readings¹³ of the Codex *ιγ* in the Acts of the Apostles.*

Stephens's text	Codex <i>ιγ</i>
Act. I. 5 ἐβάπτισεν	+ ἐν. <i>ιγ</i>
VII. 8 ἔτως	ἔτος. <i>ιγ</i>
16 Ἐμὸς	Ἐμὸς. <i>ιγ</i>
31 ἐθαύμασε	ἐθαύμαζε. <i>ιγ</i>
XI. 3 ὅτι	— <i>ιγ</i> .

12. In the reading ἡγάγε τῷ Ἰσραὴλ σωτηρίαν Ch. XIII. 23. the Codex Vatabli has ἡγάγεν, which the N ἐφελευσικόν, though the next word begins with a consonant: which is a mode of writing observable in many manuscripts, though according to the orthography, which has been generally adopted in printed books, this N is never added except when a vowel follows. Stephens according to the common custom has quoted ἡγάγε without the N: and both Mill and Wetstein have done the same in respect to the Codex Alexandrinus, and quoted from it ἡγάγε, though like the Codex Vatabli, it really has ἡγάγεν. When an editor therefore prints the readings of his MSS. with the orthography of his own text, a variation must take place between the quotation and the original as often as the N ἐφελευσικόν is followed by a consonant: but then this variation will make no contradiction.

13. By "singular readings" I understand only such as are singular in Stephens's edition.

The first of these readings, which consists in the insertion of $\epsilon\nu$ between $\epsilon\beta\acute{\alpha}\pi\tau\iota\sigma\epsilon\nu$ and $\upsilon\delta\alpha\tau\iota$ Acts I. 5. is peculiar to the Codex $\nu\gamma$, and was occasioned probably by a mistake of the copyist, who in transcribing from a manuscript written in uncials without intervals between the words in which he found EBAITITISENTATI , after he had written $\epsilon\beta\acute{\alpha}\pi\tau\iota\sigma\epsilon\nu$, on returning to his original saw the termination $\epsilon\nu$ before $\upsilon\delta\alpha\tau\iota$ and taking it for a preposition wrote $\epsilon\nu \upsilon\delta\alpha\tau\iota$. Now as this peculiar reading is in the Codex Vatabli it is of some importance in the present inquiry. The second, third and fourth readings appear at first sight to be of little consequence, because they differ from Stephens's text in only a single letter. But we must recollect that an agreement in minutiae often goes a great way towards establishing the identity of manuscripts: and in these three, as well as in the first, the Codex Vatabli agrees with Stephens's quotations¹⁴. The reading $\epsilon\mu\omicron\varsigma$ in particular is worthy of notice, because the Greek MSS. in general¹⁵ have $\epsilon\mu\mu\omicron\varsigma$ with a double μ , and it is thus written in the Septuagint¹⁶. The readings $\xi\tau\omicron\varsigma$ and $\epsilon\theta\acute{\alpha}\upsilon\mu\alpha\zeta\epsilon$ are less scarce, for Wetstein quotes the former from eight, the latter from twenty manuscripts. If we estimate the four readings just mentioned by our Algebraical Theorem, and put $p = 50$, the general expression

14. In the reading taken from Acts VII. 31. our MS. has $\epsilon\theta\acute{\alpha}\upsilon\mu\alpha\zeta\epsilon\nu$, but Stephens, as usual, has quoted it without the N $\epsilon\phi\epsilon\lambda\kappa\upsilon\varsigma\iota\kappa\omicron\nu$, because a consonant follows. Mill has done the same in this very place in regard to the Codex Bezae, and quoted from it $\epsilon\theta\acute{\alpha}\upsilon\mu\alpha\zeta\epsilon$, though this MS. as well as the Codex Vatabli has $\epsilon\theta\acute{\alpha}\upsilon\mu\alpha\zeta\epsilon\nu$.

15. Wetstein quotes only three other MSS. which have $\epsilon\mu\omicron\varsigma$, and in one of those a correction is made.

16. See Gen. XXXIV. 2. 4. 5. 6.

will become $\frac{50^4}{1 \times 4 \times 9 \times 21} = 1$, or 8252. And as we have already seen, that the ratio derived from the singular readings in the Epistles of St. Paul and the Catholic Epistles exceed that of 288 Octillions to Unity, the whole ratio derived from the readings quoted by Stephens in the Acts of the Apostles, the Epistles of St. Paul and the Catholic Epistles from the Codex ν solely, will exceed that of two Nonillions to Unity. Lastly, if we take into the account the readings quoted by Stephens from the Codex ν in conjunction with other manuscripts, of which I have quoted in this Letter more than fifty, we shall have a ratio so great, that no language has a term to express it.

I hope, Sir, you are by this time prepared to hear of *one* contradiction between our MS. and Stephens's quotation from the Codex ν . At Acts XI. 3. the last example in the preceding table, the Codex ν according to Stephens's notation omitted the conjunction $\delta\tau\iota$: but according to the collation which I have received from Cambridge, $\delta\tau\iota$ is not omitted in the Codex Vatabli. Now as the whole reading, in which this contradiction consists, is composed only of three letters, it cannot be thought extraordinary that Stephens's collator should overlook it, who in collating the Complutensian edition overlooked not only whole words but whole passages. And the supposition that the Codex ν did not omit $\delta\tau\iota$ in this verse is not improbable, because we know of no Greek MS. collated either before or since the time of Stephens, that does omit it. Or as another $\delta\tau\iota$ occurs almost immediately before, with an interval of only one line in Wetstein's text, and perhaps therefore with an interval of only one line in our MS. which is written in small and close cha-

acters, the collator may have exchanged them, an accident which may very easily happen in collating a book, which is not divided into verses ¹⁷. Or if Stephens's collator was not guilty of an oversight, but really found ὅτι wanting in a MS. which he collated, the compositor may have made a mistake, and falsely set ιγ for the mark of some other MS. as he has certainly done in the chapter preceding that with which we are now concerned, namely in Acts X. 6., for ιγ is there printed twice ¹⁸, and one of them is probably a mistake for ια. No one therefore can assert that ιγ at Acts XI. 3. is not a mistake for ια. Or, as it sometimes happens that both obelus and semicircle are falsely set in Stephens's text ¹⁹, it is not impossible that ὅτι was inclosed between them by mistake, and that some

17. An accident of this kind certainly happened at John XVI. 14. where according to Stephens's Margin the Complutensian edition reads λαμβάνει instead of λήψεται. Now the Compl. ed. reads λήψεται, and not λαμβάνει in this verse: but in the next verse λήψεται occurs again, and *there* the Compl. ed. has really λαμβάνει. Either the collator therefore mistook the verse, or Stephens himself in adapting the readings to his text: which of the two made the mistake is immaterial.

18. You yourself, Sir, acknowledge p. 216. that ιε is set falsely at Apoc. XII. 2.: and I could produce many other examples, in which it is equally certain that the marks are false. For instance at Matth. X. 25. the Compl. ed. reads Βεελζεβυβ with the Vulgate, in opposition to all the Greek MSS. which have universally Βεελζεβυλ. Here Stephens should have quoted Βεελζεβυβ. α. instead of which he has quoted Βεελζεβυβ. β. Here therefore β is falsely set for α. At other times α is set falsely for β, as at John XXI. 14, sometimes it is set falsely for η, as at Matth. XXVI. 60. etc. See the Postscript to the sixth Letter, where the cause of such mistakes is assigned.

19. See Professor Porson's fourth Letter, p. 80. 91.

other word was intended. Whether this explanation be applicable or not, depends on the question whether the Codex Vatabli omits any of the adjacent words, λέγοντες for instance, like the Codex Basil. B. 20. It is now too late for me to make the inquiry, because our manuscript has been sent out of the precincts of the University. But as it is deposited in your hands, you will be best able to determine, which of the four solutions is the most eligible. If you reject them all, without giving a better, I shall maintain that the fifth number in your Appendix, which you call "The Preface to the Bible of Complutum," is not one and the same preface, with that which you had before produced under this title, for in your last edition you have the preposition *ex* before *apostolica*, but in the former editions you have *apostolica* without *ex*. This would afford just as good a proof of the non-identity of your prefaces, as the difference in the word ὅτι would afford of the non-identity of the Codex Stephani, γ and the Codex Vatabli: for as easily as you overlooked *ex*, might Stephens's collator overlook ὅτι: or as easily as your compositor printed *apostolica* instead of *ex apostolica* so easily might Stephens's compositor set γ by mistake for the mark of some other manuscript 20. Whoever therefore should

20. Pag. 307 of your last edition you quote καὶ τὸ αἶμα 1 John. V. 8. from the Compl. edition, but in your former editions you quote καὶ αἶμα without τὸ: yet this difference will not prove that you copied from different editions. In Brylinger's edition of the Greek Testament printed in 1546. the prep. ἐν before τὸ ἐν is omitted 1 John V. 8: yet Brylinger certainly copied from Erasmus. In the Critici sacri (at least in the Francfort edition which I have now before me) where Erasmus's Note to 1 John V. 7. 8. is printed, the words καὶ τοῦ αἵματος are omitted in the transcript from the Codex Britannicus, in addition to ἁγίου and οἱ, which Erasmus

attempt to oppose this single contradiction to the general agreement of the MSS. and contend that the evidence for their identity was destroyed, or even weakened by this example, would make an effort as feeble and as absurd, as he who endeavoured to counterpoise the weight in one scale by the dust, which adhered to the other. Even if the contradictions amounted to eight in an hundred, they would not destroy the evidence on the other side, as you will see from my next letter.

Letter VI.

The evidence for the identity of the Codex Vatabli and the Codex Stephani *ry* being now closed, it remains only that I convince you of what I have already attempted in various parts of the preceding letters, that, when the question in agitation, whether two supposed different MSS. are one and the same, a few variations between the quotations from

himself had omitted, namely in the Note, but not in the text. Yet notwithstanding this difference the editor of the *Critici sacri* certainly copied from Erasmus. (This example may be likewise applied, to shew the weakness of the argument, on which you ground the non-identity of the Dublin MS. and the Codex Britannicus). Lastly that you may not suppose I intend to conceal my own blunders, you will find on turning to my Notes to Michaelis's Introduction Vol. II. p. 752 a transcript from the Comp. edition at 1 John V. 7. with τὸ πνεῦμα ἅγιον, whereas the Comp. edition has really τὸ ἅγιον πνεῦμα. But this difference does not prove that I did not copy from the Comp. edition: it proves only that I either copied or printed wrong, and that I did not detect the mistake, till it was too late to recall it. All these examples I have purposely selected from the single passage 1 John V. 7. 8.

the one and the readings of the other, cannot possibly destroy the evidence, which is afforded by a general and remarkable similarity between them. Now as you have not attempted to produce more than one contradiction between the Codex Vatabli and Stephens's quotations from the Codex γ , but in another part of your Letters ¹ have produced what you call many contradictions between the readings ascribed in Stephens's margin to his MSS. marked γ , δ , ϵ , ς , ζ , η , ι , κ , and those which are supposed to correspond to them in the royal library in Paris, I will examine at present the importance or unimportance of these many contradictions; because if I can shew that you have proved nothing in the one case, it will follow a fortiori that you have proved nothing in the other. And I shall derive this additional advantage from the inquiry that if on a future examination of the Codex Vatabli you should discover other variations ² between the

1. Pag. 220—241.

2. All the readings, both common and uncommon, which Stephens has quoted from the Codex γ in the Catholic Epistles, have been already produced in the second and fifth letters. Here therefore no inquiry whatsoever remains to be made. Further all the readings, which Stephens has quoted from the Codex γ solely, throughout the Acts of the Apostles and the Epistles of St. Paul, have been examined in the fifth letter. On the singular readings therefore, which are by far the most important, no further question remains to be asked throughout the whole manuscript. Lastly, as I have considered also the most remarkable readings, which are quoted by Stephens from the Codex γ in conjunction with other MSS., in the Acts of the Apostles, and the Epistles of St. Paul, there remain for future examination only such readings as are of little or no consequence: especially as two and thirty of those, of which I have received no collation are not ascribed in Stephens's margin to the Codex γ in

readings of this MS. and those which are ascribed to the Codex ν in Stephens's margin, I shall have already answered your objections, and thus save myself the trouble of a reply: whereas if I confined the inquiry to one or two contradictions, and you should be able to point out only one more, you would assert, that this single reading "rendered my whole argument ineffective."

As a particular examination of the examples, which you have quoted p. 220 — 241, to prove the non-identity of the eight MSS. just mentioned and those in the Paris Library, would swell this letter to a disproportionate size, I shall defer it to the Appendix, where it will appear that your collation is replete with errors of almost every denomination. Moreover you have totally neglected to make a comparison between the number of the contradictions, and the whole number of the quoted readings: and yet without this comparison no conclusion whatsoever can be drawn, for unless we know the proportion, which the former bears to the latter, we cannot determine whether the contradictions are many or few, because these terms are merely relative. I will make this comparison therefore in the case of two of the eight MSS. and what is observed of these will be applicable to the rest. In your attempt to prove that the Codex Stephani δ is not the same as the Codex Regius 102, you have

particular, but are quoted by the general and vague notation π . As the MS. is now lodged in your hands, I have no doubt that you will discover whatever contradictions are to be discovered, and perhaps more: but this, Sir, I can tell you beforehand that if you should discover a dozen, they will not affect the demonstration, which I have given in the two last letters, as you will clearly see, when you have read the present.

produced nine examples, in which, according to your statement, the readings ascribed by Stephens to the former, differ from the readings of the latter: and you have quoted five more, in which you say that the latter differs from all Stephens's manuscripts. But as the Codex δ is quoted by Stephens between five and six hundred times³, fourteen examples of disagreement between his quotations and your own are really few, considering the numerous causes, which are and must be productive of error, and consequently of contradiction between the extracts made by different persons from the same manuscript. Again, in your attempt to prove the non-identity of the Codex Stephani η and the Codex Regius 62, you have produced five examples, in which, according to your statement, the readings of the latter differ from those, which are ascribed in Stephens's margin to the former: and you have quoted four examples to shew that the Codex Regius 62 is not any one of Stephens's manuscripts. But the Codex η is quoted between three and four hundred times in Stephens's margin, exclusively of those places, where it is comprehended under π . or $\epsilon\nu \pi\alpha\sigma\iota$, which in the four Gospels occurs seventy eight times. Nine contradictions therefore in regard to this MS. are few, in comparison of the whole number of quotations. In order to determine the exact proportion, which the number of contradictions between the quotations in Stephens's margin and the MSS. from which those quotations are believed to have been taken, may bear to the

3. It is quoted in particular four hundred and sixty six times, beside the places, where it is included under π . or $\epsilon\nu \pi\alpha\sigma\iota$, which appears in Stephens's margin an hundred and thirteen times, namely in the Gospels, the Acts, and the Epistles, all which books were contained in the MS. δ .

whole number of quotations, without destroying the evidence derived from the examples of coincidence, I have taken the pains to compare with the Complutensian edition all Stephens's quotations from it, throughout the whole New Testament. It is quoted by the mark α four hundred and sixty five times, and in an hundred and thirteen places more it is quoted in conjunction with all Stephens's MSS.⁴ The whole number of quotations therefore from the Compl. ed. is five hundred and seventy eight: among which there are not less than forty eight, which are false: or, in other words, there are forty eight readings ascribed in Stephens's margin to the Codex α , which contradict, and that too materially in several places, the readings of the Complutensian edition. Fourteen examples of contradiction therefore in Stephens's margin as often as which is quoted in the case of the Codex η , which is the Complutensian edition, or nine examples of contradiction in the case of the Codex η , which is quoted above four hundred times, are a mere nothing. That you may see more clearly the insigni-

4. That is, not with all the fifteen, but in the Gospels with all the MSS. which contained the Gospels, in St. Paul's Epistles with all the MSS. which contained the Epistles, etc. and which had no defect in the quoted places.
5. According to Mill the whole number is five hundred and ninety eight, which he expresses (Prol. §. 1226) in Roman numerals thus DXCVIII. Now it is not improbable that Mill in the copy which he sent to the press wrote 578 in Arabic numerals, and that the compositor took the 7 for a 9. Whether the number be really 598 or only 578, I leave to be determined by those, who chuse to undertake the pleasing task of counting them again. I certainly shall not, as it is of little consequence whether they are six hundred, or twenty less than six hundred.

scarcity of your proofs, I will represent these forty eight contradictions exactly as you have represented the contradictions between the Paris MSS. and Stephens's margin, and will draw out a proof, in your own manner, that the Codex Stephani α is not the Complutenian edition. For

1. The Compl. ed. reads $\epsilon\delta\epsilon\iota\varsigma$ $\delta\acute{\upsilon}\nu\alpha\tau\alpha\iota$ Matth. VI. 24. without any word between $\epsilon\delta\epsilon\iota\varsigma$ and $\delta\acute{\upsilon}\nu\alpha\tau\alpha\iota$: But the Codex α inserted $\omicron\acute{\iota}\kappa\epsilon\tau\eta\varsigma$ between them, as R. Stephens has specially informed us.

2. The Compl. ed. reads $\pi\omicron\lambda\lambda\omega\acute{\nu}$ $\psi\epsilon\upsilon\delta\omicron\mu\alpha\rho\tau\acute{\upsilon}\rho\omega\acute{\nu}$ $\pi\rho\omicron\sigma\epsilon\lambda\theta\acute{\omicron}\nu\tau\omega\acute{\nu}$, $\epsilon\chi'$ $\epsilon\ddot{\upsilon}\rho\omicron\nu$ $\ddot{\upsilon}\sigma\epsilon\rho\omicron\nu$ Matth. XXVI. 60.: but R. Stephens has particularly noted that his Codex α read the passage thus, $\pi\omicron\lambda\lambda\omega\acute{\nu}$ $\pi\rho\omicron\sigma\epsilon\lambda\theta\acute{\omicron}\nu\tau\omega\acute{\nu}$ $\psi\epsilon\upsilon\delta\omicron\mu\alpha\rho\tau\acute{\upsilon}\rho\omega\acute{\nu}$ $\ddot{\upsilon}\sigma\epsilon\rho\omicron\nu$, where the words were transposed and $\epsilon\chi'$ $\epsilon\ddot{\upsilon}\rho\omicron\nu$ omitted.

3. The Compl. ed. reads $\alpha\delta\epsilon\lambda\phi\omicron\iota\varsigma$ $\mu\epsilon$ Matth. XXVIII. 10.: but R. Stephens has specially informed us that his Codex α read $\mu\alpha\theta\eta\tau\alpha\iota\varsigma$ $\mu\epsilon$ in that place.

4. The Compl. ed. reads $\sigma\acute{\upsilon}\rho\alpha$ $\Phi\omicron\iota\nu\acute{\iota}\kappa\iota\sigma\sigma\alpha$ Mark VII. 26.: but R. Stephens has assured us that his Codex α read $\sigma\acute{\upsilon}\rho\alpha$ $\Phi\omicron\iota\nu\acute{\iota}\sigma\sigma\alpha$.

5. The Compl. edition reads $\eta\mu\acute{\epsilon}\rho\alpha\varsigma$ Mark VIII. 2.: but R. Stephens has expressly declared that all his copies, except the MS. γ , read $\eta\mu\acute{\epsilon}\rho\alpha\iota$.

6. The Compl. ed. reads $\kappa\alpha\iota$ $\ddot{\upsilon}\pi\omicron$ $\tau\eta\varsigma$ $\sigma\upsilon\nu\epsilon\iota\delta\acute{\eta}\sigma\epsilon\omega\varsigma$ $\epsilon\lambda\epsilon\gamma\chi\acute{\omicron}\mu\epsilon\omicron\nu\omicron\iota$ John VIII. 9.: but R. Stephens has directly affirmed that all those words were wanting in his Codex α .

7. The Compl. ed. reads $\lambda\acute{\eta}\psi\epsilon\tau\alpha\iota$ John XVI. 14.: but R. Stephens assures us that his Codex α read here $\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota$.

8. The Compl. ed. reads $\tau\acute{\epsilon}\tau\omicron\nu$ $\tau\omicron\nu$ $\lambda\acute{\omicron}\gamma\omicron\nu$ John XIX. 13.: whereas we have the authority of R. Stephens, for the assertion, that the Codex α had $\tau\acute{\epsilon}\tau\omega\acute{\nu}$ $\tau\omega\acute{\nu}$ $\lambda\acute{\omicron}\gamma\omicron\omega\acute{\nu}$.

9. The Compl. ed. reads ὅσα μὴ θέλετε ἑαυτοῖς γίνεσθαι ἑτέροις μὴ ποιεῖτε Acts XV. 29.: but R. Stephens has specially remarked that his Codex α had not ποιεῖτε, but ποιεῖν.

10. R. Stephens affirms that his Codex α inserted καὶ ταράσσοντες after σαλεύοντες Acts XVII. 13.: but the Compl. ed. has no such insertion.

11. R. Stephens declares that his Codex α inserted ἄτοπον after ἐστὶν Acts XXV. 5.: the Compl. ed. on the contrary inserts ἄτοπον after τέτρω four words following.

12. R. Stephens has specially remarked that his Codex α inserted κρίματι before κρίνεις Rom. II. 1.: but the Compl. ed. has not κρίματι in the whole verse.

13. R. Stephens has particularly noted that his Codex α read μοὶ after ὑπηκᾶσατε Phil. II. 12.: but the Compl. ed. reads μᾶ, in the genitive.

14. The Compl. ed. reads παρητήσαντο μὴ προστεθῆναι Heb. XII. 19.: but R. Stephens has specially informed us that his Codex α read the passage without μὴ.

15. The Compl. ed. reads ἔτις σοφὸς καὶ ἐπισήμων ἐν ὑμῖν, δειξάτω James III. 13: but R. Stephens has assured us that the Codex α had ἔτις σοφὸς καὶ ἐπισήμων, δειξάτω, without ἐν ὑμῖν.

16. R. Stephens has particularly observed that his Codex α inserted τῇ ἀσεβείᾳ καὶ τῇ παρανομίᾳ after πορευόμενοι Jud. 16: but not one of these five words is inserted in the Compl. edition.

17. The Compl. ed. reads βασιλείαν ἱερεῖς Apoc. I. 6.: but the Codex α, as R. Stephens has observed, read βασιλείαν καὶ ἱερεῖς.

18. The Compl. ed. has ἐκεῖ before ἐπέσρεψα Apoc. I. 12.: but R. Stephens has specially remarked that his Codex α had ἐκεῖ before βλέπειν.

19. R. Stephens affirms that his Codex α read ἐν Ἐφέσῳ before ἐκκλησίας Apoc. II. 1.: but the Compl. ed. reads Ἐφέσῳ without a preposition, nor is Ἐφέσῳ before, as in the Codex α , but after ἐκκλησίας.

20. The Compl. ed. reads ἐν αἷς Apoc. II. 13. Like R. Stephens's text: but R. Stephens has particularly informed us that his Codex α read αἷς, without a preposition

21. R. Stephens affirms that his Codex α read ἡμελλες before ἀποβάλλειν Apoc. III. 2.: but the Compl. ed. does not read ἡμελλες in that place.

22. The Compl. ed. reads καὶ ἡκστας καὶ τήρει Apoc. III. 3.: but these four words were totally omitted in the Codex α , as R. Stephens has specially informed us.

23. R. Stephens has particularly noted that his Codex α , read ἀπὸ τῆς after καταβαίνει Apoc. III. 12.: but the Compl. ed. reads ἐκ τῆς.

24. R. Stephens affirms that his Codex α read καθ' ἐν, thus in two words, at Apoc. IV. 8.: but the Compl. ed. reads καθέν in one word.

25. R. Stephens asserts that his Codex α read ἔκραξα Apoc. VI. 10.: but the Compl. ed. has the verb in the 3 perf. pl. and reads ἔκραξαν.

26. R. Stephens has specially noted that his Codex α inserted ὅλη after σελήνη Apoc. VI. 12.: but the Compl. ed. reads σελήνη ἐγένετο, without ὅλη.

27. The Compl. ed. reads ἐλίσσόμενον Apoc. VI. 14.: but R. Stephens has informed us that his Codex α read ἐλίσσόμενος.

28. The Compl. ed. reads ἐπὶ πᾶν δένδρον Apoc. VII. 1.: but R. Stephens has particularly noted that his Codex α had ἐπὶ τι in the place of ἐπὶ πᾶν.

29. The Compl. ed. reads ἐνώπιον τῷ θρόνῳ ἐπὶ Apoc. VII. 11. without any word between θρόνῳ and ἐπὶ; but we are assured by R. Stephens that his Codex α inserted αὐτῷ after θρόνῳ.

30. R. Stephens affirms that his Codex α read εὐερίσωσιν Apoc. IX. 6.: but the Compl. ed. reads εὐερίσασιν in the Indicative.

31. The Compl. ed. reads καὶ ὁ ἐρχόμενος Apoc. XI. 17.: but we are assured by R. Stephens that his Codex α omitted these words.

32. R. Stephens affirms that his Codex α omitted δύο after κέρατα Apoc. XIII. 11.: but the Compl. ed. reads very legibly δύο after κέρατα.

33. R. Stephens has particularly observed that his Codex α omitted the conjunction καὶ, between εἰκόνης αὐτῷ, and ἐκ τῷ χαράγματος αὐτῷ Apoc. XV. 2. and has made no other observation on his Codex α in that verse: the Compl. ed. on the contrary retains καὶ, and omits ἐκ τῷ χαράγματος αὐτῷ.

34. The Compl. ed. reads κλαίει καὶ πενθεῖσιν Apoc. XVIII. 11.: but we have the express testimony of R. Stephens that his Codex α in that passage read κλαύσσει καὶ πενθήσασιν.

Further, be it remarked, that,

35. The Compl. ed. reads ἑκατοντάρχω Matth. VIII. 13.: but R. Stephens affirms that all his Copies, which contained the Gospels, read ἑκατοντάρχη.

36. The Compl. ed. reads ἀφείωνται σοὶ αἱ ἁμαρτίαι Matth. IX. 2.: but R. Stephens testifies that all his Copies of the Gospels, instead of σοὶ after ἀφείωνται, read σὺ in the genitive.

37. The Compl. ed. reads ἐνέκρυψεν Matth. XIII. 33.: instead of which R. Stephens assures us, that all his Copies of the Gospels read ἐκρυψεν.

38. The Compl. ed. reads ἐπὶ τὸν Matth. XVIII. 6.: but R. Stephens has specially informed us that all his Copies of the Gospels substituted εἰς for ἐπὶ.

39. R. Stephens assures us that all the Copies of the Gospels, which he used, read με; with a mark of interrogation, at Matth. XXVI. 55.: but in the Compl. ed. there is no mark of interrogation.

40. R. Stephens has particularly noted that all his Copies of the Gospels had Παββον instead of Παββον the reading of his own text, at Mark X. 51.: but the Compl. ed. has Παββον, with a single β.

41. The Compl. ed. has σωσαι. with a full stop after it, like Stephens's own text, at Mark XV. 31.: but R. Stephens testifies that all his Copies of the Gospels read σωσαι; with a mark of interrogation.

42. The Compl. ed. reads ἔλεγεν αὐτοῖς John. II. 22.: but R. Stephens has specially remarked that all his Copies of the Gospels omitted αὐτοῖς after ἔλεγεν.

43. R. Stephens affirms that all his Copies of the Gospels rejected πάλιν John VI. 15.: but in the Compl. ed. πάλιν is not rejected.

44. The Comp. ed. has the three last verses of Rom. XVI. in the place where they are usually printed in the editions of the Greek Testament: but R. Stephens has declared in express terms that all his Copies of St. Paul's Epistles transferred these three verses to the end of the fourteenth chapter.

45. The Compl. ed. reads συνεσαλμένος. τὸ λοιπὸν ἐστὶν ἴνα at 1 Cor. VII. 29. agreeing with Stephens's

text both in the words and in the punctuation: whereas R. Stephens has specially informed us, that none of his Copies of St. Paul's Epistles had the same punctuation with his own text, but that they all pointed the passage thus, συνεσαλμένος τὸ λοιπὸν ἔστιν, ἵνα.

46. R. Stephens affirms that all his Copies of St. Paul's Epistles read ἡμῶν instead of ὑμῶν 2 Cor. VIII. 19.: but the Compl. ed. reads ὑμῶν and not ἡμῶν.

47. R. Stephens affirms that all his Copies of St. Paul's Epistles read ὑμᾶς in the place of ἡμᾶς 1 Thess. IV, 8.: but the Compl. ed. has ἡμᾶς, and not ὑμᾶς.

48. Lastly, the Compl. ed. reads ἐκ Φυλῆς Βενιαμὴν δώδεκα χιλιάδες ἐσφραγισμένοι Apoc. VII. 8.: but R. Stephens expressly declares, that none of his Copies of the Apocalypse had ἐσφραγισμένοι, either after 'Ραβὴν ιβ' χιλιάδες Ver. 5, or in any of the following verses.

Now, Sir, if you compare the preceding catalogue of contradictions with those, which according to your representation exist between the MSS. numbered in the royal library in Paris, 84, 102, 112, 72, 47, 49, 62, 102, 237, and the MSS. noted by Stephens γ, δ, ε, ς, ζ, η, ι, ιε, you will find that the advantage is in every respect on my side. For in your whole catalogue you have only an hundred and thirty one examples, which divided among nine⁶ MSS. will give on an average only fourteen to

8. You examined nine MSS. in Paris, though you compared them only with eight of R. Stephens, because it has been doubted whether the Codex Stephani ζ is now marked 47 or 49, the numbers having been altered since the time of Le Long, which in regard to this MS. has created no small confusion.

to each ⁷, whereas I have produced forty eight contradictions between the Codex Stephani α and the Complutenian edition. In point of number therefore I have greatly the advantage. ^{2^{dly}} A considerable number of your examples are mere inferences from Stephens's silence, whereas among the forty eight which I have given, there is not one, in which Stephens has not positively quoted his Codex α ⁸. If I had argued on your principles, I could have produced, in addition to those, which I have already quoted, eighty seven contradictions between the Codex α and the Compl. ed. in the Catholic Epistles alone ⁹, and in the whole N. T. upwards of seven hundred ¹⁰. ^{3^{dly}} In consequence of a great

7. From some you have produced more, from others less than fourteen. The greatest number, which you have quoted is in the case of the Codex Stephani α , where you have given a catalogue of twenty two contradictions. But unfortunately all the twenty two are good for nothing: for eight of them are absolutely false, nine more prove directly against yourself, three others prove nothing, and the remaining two contradict Wettstein's quotations from the MS. 237, and therefore are at least doubtful.

8. That is, according to your language p. 243. The Compl. edition differs from forty eight particular readings specifically noted and recorded of the Codex α : which you say is "the strongest of all proofs in a case like this." Yet you yourself must acknowledge that this strongest of all proofs proves, in this case, nothing.

9. The Compl. text varies from the text of Stephens's edition in an hundred and fifteen places in the Catholic Epistles, yet Stephens has quoted the Codex α only twenty eight times: consequently he has left eighty seven unnoticed, in which, (to use your own language p. 243) the Compl. edition refuses to coalesce, either with the text or with the margin of R. Stephens.

10. See Mill Prol. §. 1226 and 1472. To these might have been added the readings, which Stephens's margin exhibits either inaccurately or imperfectly, as at

variety of inaccuracies, which you will find particularly specified in the Appendix, your catalogue of an hundred and thirty one contradictions will be reduced to less than half, and will leave on an average hardly seven to each manuscript¹¹. The contradictions therefore, which I have produced between the Codex Stephani α and the Compl. edition would afford a proof of their non-identity considerably stronger than your proof of the non-identity of the MSS. borrowed by Stephens from the library of the King of France, and those which Le Long discovered in that library. But as Stephens himself has declared¹² that the mark α denotes the Complutensian edition, these forty eight contradictions can prove nothing more, than that Stephens, or his collator, or his compositor, made forty eight mistakes in regard to the quotations from the Complutensian edition. But if forty eight contradictions between the readings ascribed in Stephens's margin to a given manuscript, and that which is believed to correspond to it, cannot prove their non-identity, it is useless to exhibit a proof, which is grounded only on a dozen.

I hope, Sir, you are by this time convinced that one contradiction among twenty five readings

Matth. X. 28. XI. 16. Mark X. 2. Luke XII. 7. Acts XXIV. 7. Rom. VIII. 11. XV. 2. XVI. 27, and in many other places, which I have not reckoned in the preceding catalogue, because in such examples Stephens's margin does not directly contradict the Compl. edition, but only gives an imperfect representation of it, as it does of the Codex α at James V. 7.

¹¹. It will appear in the Appendix that the greatest part of your examples are either false, or prove nothing, or prove against yourself.

¹². Pref. to his ed. of 1550.

will not destroy the evidence, which is afforded by a coincidence in the remaining twenty four; and that as the Codex Vatabli by your own confession contains twenty four out of the twenty five singular readings quoted by Stephens from his Codex γ in the Catholic Epistles, the demonstration, which I have given of their identity in the fourth Letter, would not be affected, even if the reading which you suppose to have existed in the Codex γ at James V. 7. had really been ascribed to it in Stephens's margin. Nay, if fifteen readings ascribed in Stephens's to the Codex γ differed from those of the Codex Vatabli, they would afford no proof of the non-identity of the manuscripts: for the Codex γ is quoted on the whole an hundred and eighty two times in Stephens's margin: which bears the same proportion to fifteen, as five hundred and seventy eight, which is the whole number of the quotations from the Codex α , to forty eight, the number of the contradictions. But if fifteen contradictions cannot prove the non-identity of the Codex Stephani γ and the Codex Vatabli, these contradictions, if they really existed, would not destroy the proof which I have given of their identity. Perhaps you will object, that the case of the Codex γ is not parallel to that of the Codex α , because Stephens has assured us that the latter denotes the Compl. edition, whereas we are left to gather the identity of the former from a coincidence of its readings: that how frequently soever the readings ascribed by Stephens to the Codex α differ from those of the Compl. edition, the identity cannot be destroyed, because we know for certain that they are one and the same, and consequently that all these contradictions arose from the inaccuracy of the collator or of the printer: but that, where this previous knowledge of identity fails, we are guilty of a *petitio principii*,

if we explain contradictions in this manner, because the identity must be known, before that explanation is admissible¹³. To this objection I answer that the cases are only so far dissimilar, that we acquire our knowledge of the identity of the MSS. by different means, but that our knowledge is as certain¹⁴ in the one case as in the other; and moreover that this certain knowledge may be acquired in the latter case, as well as in the former, even before the contradictions are taken into consideration. Let us have recourse to the General Theorem explained in the fourth Letter: where $m + n + r + s + \&c.$ denote the number of readings, which had been quoted from the MS. $\aleph$, and which are found in the MS. $\beth$. We will suppose at present, that beside these examples of coincidence several readings have been quoted as those of the MS. $\aleph$, which are not found in the MS. $\beth$, and that the number of them

13. In my dissertation on the identity of the Codex Stephani β and the Codex Bezae (inserted in the Notes to Michaelis's Introduction Vol. II. p. 688 — 697) in which I produced all the arguments that occurred to me, either as having been made, or as capable of being made, on both sides of the question, I mentioned a similar objection p. 692. N^o 4, to which I gave the proper answer p. 696. N^o 4, and left the determination to the reader. At that time I cautiously avoided giving my own opinion on the subject, because the question was involved in difficulties, which I was then unable to reconcile: but at present my doubts are removed, and I am as thoroughly persuaded of the identity of the Codex Stephani β and the Codex Bezae, as of the Codex γ and Codex Vatabli. The General Theorem decides finally in both cases.

14. Whoever refuses to believe the identity of MSS. unless there be a perfect coincidence in *all* the readings, requires more than the nature of the case admits, for it is impossible that a copy should in every tittle resemble the original.

constitutes any aliquot part x of the whole number of the readings quoted from the MS. $\aleph$. Now we have already seen, that the ratio of the probability that $\aleph$ and $\beth$ are one and the same MS. is that of $p^{m+n+r+s+\&c.}$

$\frac{1^m \cdot 2^n \cdot 3^r \cdot 4^s \cdot \&c.}{1}$ — 1 to 1, independently of the

contradictions. If therefore this probability amounts to a moral certainty, as it really does in the case of the Codex γ , we acquire as certain knowledge of the identity of the MSS. before we examine the contradictions, as we could have derived from Stephens's declaration of their identity: for if the readings ascribed in Stephens's margin to the Codex α , instead of agreeing with the readings of the Compl. edition except in forty eight places, contradicted them in the same degree, no one would believe the identity, though Stephens had asserted it. The same number of contradictions then, which do not annul Stephens's evidence, will not annul the evidence deduced from the General Theorem. But actual experience shews that one contradiction among twelve readings ¹⁵ does not destroy Stephens's evidence: consequently, one contradiction among twelve readings will not overturn the inference, which is drawn from the General Theorem ¹⁶.

As you have hitherto attempted to exhibit only one contradiction among twenty five readings, you must acknowledge, after having read the preceding paragraph, that even if it were real, it would not "render my whole argument ineffective,"

15. Forty eight contradictions among five hundred and seventy eight readings is in the proportion of one to twelve.

16. In the case of Stephens's MSS. therefore x is equal to 12.

as you have too hastily asserted p. 412. That there is a real contradiction in regard to *ὅτι* Acts XI. 3, and that there is a trifling variation¹⁷ at 1 Pet. II. 20. appears from the collation, which I have received from Cambridge, and which I have already stated in the fifth Letter: moreover I acknowledge that Stephens's notation at James V. 7. though it forms no contradiction to the Codex Vatabli, does not properly represent it. But call, if you will, all these three examples, downright contradictions, yet as I have produced more than ninety readings from the Codex *wy*, three contradictions among that number is not equivalent to one in thirty: whereas I have shewn that, even if one in twelve formed a contradiction, it would be of no consequence. In fact, we have reason to wonder that among upwards of ninety quotations, some of which are very long, for the readings which I have quoted from Acts XVII. 5. and 1 John II. 23. consist each of eight words, and the two from 2 Pet. I. 10. and 2 Cor. I. 6. consist, one of thirteen, the other even of fifteen words, there should be only three instances in which the copy does not perfectly resemble the original. In copying only twenty examples from the Notes to Beza's first edition of the New Testament either you or your printer have made (p. 194. 195) not less than seven mistakes¹⁸; so

17. This variation consists only of a single letter.

18. Namely in the Notes to John VII. 53. Acts XXIV. 18. 1 Cor. II. 10. XII. 11. Jam. IV. 12. For in the Note to John VII. 53. Beza's first edition, printed in 1556, has *Stephani nostri codicibus*, but you have *Stephani nostris codicibus*: that edition in the Note to Acts XXIV. 18. has *Θεούβη*, but you have *ἐΘεούβην*, and the words of Beza, which follow *Θεούβη*, you have likewise copied wrong: in the Note to 1 Cor. II. 10, it has *ἡμῖν*, but you have quoted *ὑμῖν*: in the Note to 1 Cor. XII.

that more than a third of your quotations differ from the original¹⁹. You must clearly see therefore the impropriety of arguing from three differences out of ninety. Besides, a man who publishes various readings arranged like those of R. Stephens, is much more liable to error, than he who gives a mere transcript from a printed book: for each reading in Stephens's margin had to pass through several stages, before it arrived at its place in that margin, and accidents not only might, but sometimes must happen at each of these stages. The person who collated each single MS. was in various respects exposed to danger: still more so the person, who brought the separate parcels of collation into one mass, and affixed to each reading the artificial mark or marks, which denoted the MS. or MSS. from which it had been quoted: and lastly the printer himself, in respect not only to the quoted words, but more especially to the Greek numerals annexed to each reading, and of ascribing therefore to a MS. a reading which did not belong to it. Now where so many causes of error, and consequently of contradiction between the copy and the original, were continually operating, it is impossible that the readings ascribed in Stephens's margin to the Codex *ry* should never vary from the MS. itself.

II, it has nostris codicibus, but you have quoted nostris *Graecis* codicibus. In this last example you have likewise *ιδία* in the Nominative, instead of *ιδίᾱ* in the Dative; and in the example taken from James IV. 12, *νομοθέτης* instead of *νομοθέτης*, which is not marked in the list of Errata.

19. You expressly declare p. 195. that all these quotations were "taken from Beza's first edition of A. D. 1556." And with this edition I have compared them.

If, notwithstanding the pains which I have taken, to convince you of the falsity of that principle, on which you ground the non-identity of manuscripts, you should still retain your former opinion, and contend that an agreement in twenty four readings is counteracted by a disagreement in the twenty fifth: I shall contend that Walton's Codex Cantabrigiensis was a different MS. from Mill's Codex Cantabrigiensis, that Wetstein's Codex Cantabrigiensis was different from both, that the MS. published by Dr. Kipling was different from all three, and lastly that the MS. published by Dr. Kipling was not the MS. which Theodore Beza presented to the University of Cambridge. In the conduct of this proof I request you particularly to observe that the whole business is done by the magic of a single word. The proof runs thus. Bishop Walton has declared in the sixth volume of the London Polyglot, that the MS. which *he* quoted by the title Codex Cantabrigiensis read Μαγεδαδὰ in Mark VIII. 10.: but Dr. Mill has particularly noted that *his* Codex Cantabrigiensis read in this passage Μαδεγαδὰ: and Wetstein's Codex Cantabrigiensis had a reading different from both, namely Μελαγαδὰ, as that eminent critic "has specially informed us." But "it is impossible that the same manuscript should in the same given passage differ from itself, or, in other words, be the same and yet not the same," as we are specially informed by Mr. Archdeacon Travis²⁰. Consequently a MS. which had Μαγεδαδὰ could not be the same with a MS. which had Μαδεγαδὰ, or Μελαγαδὰ, and therefore Walton, Mill, and Wetstein have quoted three different manuscripts. And that none of these three MSS. was the same as the Codex Cantabrigiensis

20. Pag. 277. last ed.

published by Dr. Kipling is certain, because Dr. Kipling assures us p. 844 that the MS. of which *he* has given a fac-simile had in this place Μελεγαδα which differs from all three. Lastly that the MS. published by Dr. Kipling is not the MS. which was presented by Beza to the University of Cambridge is equally certain: for Beza in his Note²¹ to Mark VIII. 10, has given direct and positive testimony that *his* ancient MS. had in this passage Μαδεγαδα, which is a very different reading from Μελεγαδα. "Unless therefore we are to despoil the character of Theodore Beza of learning, of worth, of probity, and honour, with which his memory has been so long adorned and consecrated, and to conclude that he agreed to act the infamous part of a cheat and impostor, we must feel ourselves of necessity compelled to acknowledge, that what Theodore Beza thus did intentionally, he also did conscientiously, and that he has a right to command our full assent, when he affirms only a plain fact, which lay within his own knowledge, and which therefore he was completely competent to ascertain." In this sentence I have chiefly copied your own words p. 203.: and what do they prove, or what does all that I have said in this paragraph prove? Nothing more than that different persons have given different transcripts of the same original.

Postscript.

As I have hitherto taken no notice of your fourth article²², in which you make a feeble effort at a positive proof of the non-identity of the Codex

21. The edition which I have now before me is that of 1589.

22. Pag. 412.

Vatabli and the Codex Stephani *xy*, and you or your friends, if I passed it over in silence, would contend that some of your arguments had been left unanswered, I am almost compelled to make a few observations on it. This proof you introduce with the following sentence "If it be a just inference that "two MSS. are the same, because they agree in a "certain number of passages, where they deviate "from all other copies; it is surely reasonable to "conclude, that if one of two given MSS. shall disagree, not only with the other, but also with the "rest of the MSS. which have been hitherto collated, "in a far greater number of passages, they must be "two different manuscripts." The truth of this proposition, Sir, I believe no man will venture to dispute, for when translated into plain English, it will stand thus, "If two manuscripts differ, they differ." You have here confounded the quotations from a MS. with the manuscript itself. If the Codex *xy* really differed in only one single instance from the Codex Vatabli, it would necessarily follow, that they were different manuscripts: but the *quotations*, which are ascribed in Stephens's margin to the Codex *xy*, may frequently differ from the readings of the Codex Vatabli, and yet the MSS. may be one and the same, because neither collator nor compositor could execute his office, without making some mistakes. Your introductory proposition therefore should have run thus, "If in the examination of the question, whether two supposed different MSS. are one and the same, or not, the quotations which have been made from the former, differ from the readings of the latter more frequently, than they agree, we may fairly conclude that they are two different manuscripts." Now, instead of requiring you to shew a majority of contradictions, I will be satisfied if you will only

shew that a tenth part of the quotations, to which the mark *γ* is affixed in Stephens's margin, really contradict the correspondent readings of the Codex Vatabli. But this you well know to be impracticable, and for that reason you have confined your inquiry in this article to the places, where Stephens had *not* quoted his Codex *γ*, as if the MS. necessarily agreed with Stephens's text, wherever Stephens has not observed the contrary²³. From a collation of the Codex Vatabli with Stephens's text you discover, that the former differs from the latter in an hundred and thirty five places in the Catholic Epistles: and, as Stephens has there only sixty quotations from the MS. which he denotes by the mark *γ*, you *conclude* that this MS. in every other reading agreed with Stephens's text, and consequently had seventy five readings, which differed from the Codex Vatabli. I have already told you that the Complutensian text differs from that of Stephens in an hundred and fifteen places in the Catholic Epistles: yet the Codex *α* is there quoted by Stephens only twenty eight times: consequently, according to your principles, the Codex *α* had eighty seven readings in the Catholic Epistles, which differed from the Complutensian text, a position, which you yourself will acknowledge to be absurd. But you havenot rested here: for in order to strengthen your argument, you have compared these seventy five imaginary contradictions with the quotations made by Mill, Wetstein, and Griesbach from other MSS. that you might get a set of readings peculiar to the Codex Vatabli, though to what purpose I

23. On this subject I refer you to my second letter, where I have fully shewn the fallacy of this mode of reasoning.

am utterly unable to comprehend ²⁴. This set of readings, according to your account, amounts to two and forty: and these two and forty readings, not one of which is quoted by Stephens, in not one of which therefore a contradiction can take place, are to prove the non-identity of the manuscripts. You might just as well have quoted two and forty singular readings from the Codex Alexandrinus or the Codex Vaticanus, for they would have been full as much to your purpose. You yourself, Sir, appear to be not thoroughly satisfied with this demonstration: you call the inference deduced from it by no other name than that of a "fair presumption": I suspect therefore, as you are in general so very energetic, when you have only half an argument in your favour, that the mode of reasoning adopted in your fourth article carried not conviction with it even in your *own* mind.

Another argument for the non-identity of the MSS. occurs to me, which, it is true, you have not applied in the present instance, but which perhaps you may apply, as it is almost as good as the preceding: and therefore prudence requires that I should guard against it, that I may hereafter have as little to answer as possible. A reading is quoted

24. You have evidently imitated my comparison of the readings quoted by Stephens from the Codex *α* with the readings quoted by later editors from other manuscripts. Now if any number of readings, positively ascribed by Stephens to the Codex *α*, are found in the Codex Vatabli, the probability that the Codex Vatabli is the *α* itself, is considerably augmented by the circumstance, that these readings have not been discovered elsewhere. The object therefore of my comparison is obvious: but to compare a set of readings in the Codex Vatabli, which are *not* quoted by Stephens, answers no end whatsoever.

at Matth. XXVII. 64. in Stephens's margin, with the mark *vy* affixed to it: and there is another instance of the same kind at John II. 17. Now it is certain, that these two quotations were not taken from the Codex Vatabli, for this MS. does not contain the Gospels. In this case, if I had to argue with a critic of the common stamp, I should say, that Stephens's compositor in these two places set *vy* by mistake, and in the hurry of composing took out a *γ*, when he intended to take out one of the adjacent types ²⁵, *β* or *δ*: because it is impossible, that a MS. which furnished Stephens with nearly two hundred various readings in the Acts and the Epistles, should, if it had contained the Gospels likewise, have supplied him in these books with only two.

25. Every man who is acquainted with the business of printing, knows that this accident happens frequently. Indeed it cannot well be otherwise: for the compositor, who has his boxes of types arranged before him in the order of the alphabet, keeps his eye constantly fixed on the manuscript from which he is printing, and picks out the types with great rapidity, without looking at the boxes, in the same manner as we play on the harpsichord, without looking at the keys. Now since the boxes are small, and are contiguous to each other, it is impossible to avoid dipping sometimes into a wrong box. Your own book, Sir, will supply us with a few examples. Pag. 194. Your compositor intending to set *νομοθετης*, picked out an *η* instead of an *ε*, the two boxes being almost close together, and set *νομοθητης*. In the Appendix p. 3, intending to set *ειχων*, he dipped into the box containing *ε* instead of the adjacent one which contained *ς*, and set *ειχων*: as p. 225 he had set *ακυσαντες* instead of *ακυσαντες*. And if these and many other Errata, which correct themselves, and need only be seen to be detected, still escaped your notice, you cannot think it extraordinary that an error in a numeral, which of all errors is the most difficult to detect, should sometimes have escaped the notice of Stephens.

But, as in consequence of your avowed "general submission" to Stephens's margin²⁶, you have taken these two typographical blunders under your protection, and have actually quoted them p. 217, as proofs that the Codex $\iota\gamma$ contained at least the Gospels of St. Matthew and St. John²⁷, it is useless for me to urge this explanation, as I have to combat with an adversary, who is not shackled by the fetters, which bind a Wetstein and a Griesbach. However, the danger to which I may be exposed is not imminent: for before you can employ the weapon, which I have put into your hands, you must prove that, if the Codex $\iota\gamma$ contained the Gospels, it contained them in the same volume²⁸ with the Acts and the Epistles.

26. Pag. 215.

27. You have likewise produced p. 217. about fifty passages from the Gospels of St. Matthew and St. John, where you say that Stephens has quoted his Codex $\iota\gamma$ "conjointly," by which you mean that the mark $\pi.$ or $\epsilon\iota\ \pi\alpha\sigma\iota$ appears in all those places in Stephens's margin. Now if I put the question, "How do you know that the notation $\pi.$ or $\epsilon\iota\ \pi\alpha\sigma\iota$ included in those places the Codex $\iota\gamma$," you will answer, "Because the Codex $\iota\gamma$ contained the Gospels of St. Matthew and St. John." But this, Sir, is the point to be proved. You are not aware that you are arguing in a circle.

28. Not to mention the Codex Alexandrinus, which consists of four volumes, Cesar de Missy had a MS. consisting of two volumes, which contained the four Gospels alone: it is now in the British Museum, where it is numbered 4950, 4951, among the additional MSS.

Letter VII.

The identity of the MSS., which have been the subject of the preceding letters, being fully established, and my Note in Michaelis's Introduction thus vindicated from the charges, which you had laid to it, I will now make a few remarks on the inference deduced from that identity, and then I shall have finished the task, which I have very unwillingly been obliged to undertake. That the controversy relative to the position of Stephens's semicircle at 1 John V. 7 is finally determined by the decision of the question, whether the Codex Vatabli is the same as the Codex *ιγ*, is a matter which no one will deny: and you yourself, Sir, have virtually acknowledged it by pleading for the right position of Stephens's semicircle, on no other ground than the non-identity of the manuscripts¹. To place the subject in the clearest point of view, I will mention a parallel case, in respect to the Complutensian edition. Stephens's text at 1 Tim. I. 1. is Παῦλος Ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν: the Compl. text, Παῦλος Ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν Θεοῦ πατρὸς, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν. Here it is evident that the words ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ in Stephens's text, correspond to the words ἐπιταγὴν Θεοῦ πατρὸς καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ in

1. You say p. 413. "It appears most probable, that the Copies now in question are different MSS. and therefore that Mr Marsh's argument does not shew, that the semicircle of R. Stephens is misplaced."

the Compl. text: consequently, that if these words be quoted from the Compl. ed. the figure of reference in Stephens's text should be placed before ἐπιταγήν, and the semicircle after Χρῖς; for if any other position takes place, the quantity of Stephens's text inclosed between them will not correspond to the reading of that Copy, from which the quotation is made. Now the words, which I have just mentioned are quoted by Stephens from the Compl. edition: but the semicircle is placed not after Χρῖς, but after Κυρίῃ. It is certain therefore in this instance ², that the marks of reference inclose a smaller quantity of Stephens's text, than they ought to have done, and that the semicircle, instead of being placed after Κυρίῃ, should have been placed after Χρῖς, two words further on. Again, at Apoc. XIV. 8, Stephens's text is Βαβυλὼν ἡ πόλις ἡ μεγάλη: the Compl. text Βαβυλὼν ἡ μεγάλη. In this place Stephens notes in his margin (— α), and in his text has placed the obelus before πόλις: if therefore his notation shall properly represent the omission made in the Complutensian text, it is evident that the semicircle must be placed between ἡ and μεγάλη: instead of which the compositor has made a mistake and placed it after πόλις. Here you will hardly deny that the obelus and semicircle inclose a smaller quantity of Stephens's text, than they ought ³.

In

2. Other instances of the same kind, likewise taken from the Compl. edition, and therefore not to be disputed, you will find in Ephes. IV. 32. Apoc. IV. 8. V. 6. IX. 14. etc.
3. At Rom. XVI. 27. the obelus and semicircle inclose only one word, where they ought to have inclosed two: at Apoc. XV. 2. they inclose only one, when they ought to have inclosed four. In both these places the Complutensian edition is quoted, and therefore you will not be able to call the examples in question.

In like manner, since Stephens has inclosed only ἐν τῷ ἔργῳ between his obelus and semicircle at 1 John V. 7. and quoted among other MSS. the Codex *γ* for the omission of the words thus inclosed, we have proof positive, when we know for certain that the quoted MS. omits more than ἐν τῷ ἔργῳ, that the semicircle was misplaced, and that it ought to be set further on, as in the examples just mentioned, so as to include all the words, which are wanting in that manuscript. Now the Codex *γ* or Codex Vatabli, which, as I have shewn, are only two different names of one and the same manuscript⁴, omits all the words, at 1 John V. 7. 8. which begin with ἐν τῷ ἔργῳ and end with ἐν τῇ γῇ, as I can testify from my own collation, and as several other persons, who have since examined the MS. can likewise testify. You yourself also bear witness to the truth of the assertion by not calling it in question: for if you had been able to deny it, your object would have been attained at once. The semicircle therefore in Stephens's text at 1 John V. 7. is as falsely placed after ἔργῳ, as at 1 Tim. I. 1. it is falsely placed after Κυρίῃ: and as certainly as it ought in the latter instance to have been placed after Χριστῷ, so certainly in the former instance should it have been placed after γῇ. And the fact is so credible in itself, when we consider, 1st that

4. Even if I had failed in the proof of their identity, yet no one could deny that they contain one and the same text: for this is matter of fact. Consequently, if the Codex Vatabli were not the Codex *γ* itself, it would follow, either that they were both transcripts from the same original, or that the one was transcribed from the other. In either case, the Codex *γ* would omit ἐν τῷ ἔργῳ — ἐν τῇ γῇ, at 1 John V. 7. 8. if the Codex Vatabli omitted the passage. But the Codex Vatabli does omit the passage. Therefore etc.

Stephens's compositor has in very numerous instances made mistakes in regard to the semicircle and other marks of reference^s, and 2^{dly} that the position of the semicircle after $\xi\gamma\alpha\nu\tilde{\omega}$ gives a reading, which has never been discovered in any Greek manuscript whatsoever, nor ever quoted by any one of the Greek fathers, that it is really extraordinary, how any man who lays claim to the title of a critic, can assert that Stephens's semicircle at 1 John V. 7. "morally speaking *could not* be misplaced." ^c

5. I have quoted in this Letter eight examples from the Complutensian edition: and I think it unnecessary to add more, because Professor Porson in the Postscript to his fourth Letter, p. 91. has already furnished you with a very sufficient number.

6. This assertion is made twice in your last edition, p. 192 and 407. But that you may see how easy it is for a compositor to make mistakes in regard to marks of reference, and how difficult it is to detect such mistakes, when they are once made, I will relate to you the following story. In the year 1792 I published at Cambridge a short Essay in defence of the authenticity of the Pentateuch; in this Essay p. 13 are three marginal notes, marked with what printers call a star, a dagger, and a double dagger. In the text, the star is placed right: but after the word where they dagger should have been placed, the compositor set no mark at all, but set the dagger, which belonged to "Egyptian words," line 4, after "Hebrew," line 9: and totally omitted the double dagger. This is a much more glaring mistake, than the false position of Stephens's semicircle at 1 John V. 7.: for my mark of reference is ten times as big as that of Stephens, and was set, not two only, but five lines out of its place: moreover it is very conspicuous, being quite detached from the word after which it is placed, whereas Stephens's little crotchet or semicircle is almost absorbed by the circumflex on $\xi\gamma\alpha\nu\tilde{\omega}$. Yet this glaring mistake I did not detect, though I read the several proof sheets at least ten times, before the Essay was printed off:

The arguments, by which you endeavour to support this strange position are, as might be expected, so very fallacious, they rest on assumptions so devoid of foundation, and are so completely overthrown by the proof of the identity of the Codex Stephani *ry* and the Codex Vatabli, that it is almost unnecessary for me to answer them in detail. But as your position, strange it is, has already met with public approbation, and has been repeated with some confidence in one of our periodical publications, I am almost compelled to undertake this painful task, or those who give credit to your opinions, without examining for themselves, will assert that the question is still at issue between us, under the pretence, that much has been said on both sides. I am bound therefore to shew, that the "much," which has been said on one side, is nothing to the purpose. In support of this wonderful position you have produced on the whole eleven arguments. The six first ⁷ are intended to shew that the semicircle at 1 John V. 7, was not placed wrong *by mistake*. The first of them is, that the disputed passage is printed entire in R. Stephens's two first editions of the Greek Testament: but in what manner this circumstance exempted R. Stephens's compositor from the danger of setting a mark of refe-

the sheets were likewise corrected by one of my friends, and lastly they were revised by the University Printer: and yet this Erratum escaped the notice of us all. Further, the passage in question has been quoted in one of our literary journals, and so difficult is it to detect an Erratum in a mark of reference, that even in this quotation the dagger still retains its false position. — If my mistakes, Sir, are not satisfactory, you will find a similar one in your own book, p. 258 of your last edition.

rence wrong in the third, or Stephens from the danger of overlooking the false position, is more than I am able to comprehend. In fact your imagination has connected two things, which have no relation to each other. Stephens's two first editions resemble his third at 1 Tim. I. 1. and yet in that passage the semicircle is undoubtedly placed wrong. 2. Your second argument, which is that R. Stephens printed the verse entire in his fourth edition of 1551, is no more connected with the subject, than your first argument: and I might as well say Mr. Travis has printed 1 John V. 8. complete, in his last edition⁸ and therefore he made no mistake in respect to the article τὸ before αἷμα in his second edition⁹. 3. That Stephens has noted no error at 1 John V. 7. in his list of Errata proves no more than the two first reasons, unless you can shew that Stephens was incapable of an oversight¹⁰: and I might as well contend that νομοθητης, κελαφαια, σιχ8ς, ελλεψεις, and many other Errata in your book, are not Errata, because you have not observed them. 4. That Crispin, who in 1553 re-printed Stephens's edition of 1550, with its various readings, has placed the semicircle at 1 John V. 7 after 8ρανῶ and not after γῆ, will not avail you, unless you can shew that Crispin in general corrected Stephens's mistakes. But this you have not attempted, and therefore I will inform you, Sir, that I have compared with Crispin's edition at least

8. Pag. 307.

9. In the second edition the article τὸ before αἷμα was omitted.

10. Though the marks of reference are very frequently placed wrong in Stephens's edition of 1550, *not one* is noticed in the list of Errata.

thirty passages of Stephens's third edition, where mistakes had been made in respect to the marks of reference, and have found, as far as I examined, that John Crispin, "the friend and follow-citizen of Robert Stephens" has faithfully retained them all ¹¹. To quote therefore Crispin's edition, as a proof of the accuracy of Stephens's, is much the same, as if I were to argue thus: Mr. Travis in his first edition ¹² printed the Preface to the Complutensian edition with the following errors, *et*, *quod*, and *epistolas*, for *quod*, *quam*, and *epistolam*: but those words were reprinted in the second edition, and therefore they are not errors. 5. You say that Stephens's semicircle was not set after *ἐξωνῶ* by mistake, "because the Verse is found in the New Testament of Theodore Beza, who like Crispin published at Geneva, while R. Stephens was living there, who mentions him frequently in terms of the most affectionate respect, who had in his possession, by the personal favour of R. Stephens, the identical MSS. used by him in this edition of A. D. 1550, and who solemnly declares, that this Verse did actually exist in the very manner, in which R. Stephens has stated it to have existed in those manuscripts" ¹³. Now this sentence contains a series of

11. He has not even taken the pains to supply the semicircle in the places, where it has been totally omitted, though such errors correct themselves. And where Stephens's compositor had made mistakes in regard to *both* of the marks of reference, Crispin's edition exhibits the very same blunders, as, for instance in Gal. IV. 31. Apoc. II. 20. XV. 2.

12. Porson's Letters, p. 110.

13. I have here copied your own words, that I might do ample justice to your argument.

assertions, which are so devoid of foundation, that I almost afraid of losing my patience before I get through them. That Beza published at Geneva, while Robert Stephens was living there, is true only of Beza's *Latin Testament*: for his first edition of the *Greek Testament* was published six years after R. Stephens was dead¹⁴: though in your Index, under the article Beza, you assert that his first *Greek Testament* was printed by R. Stephens. That Beza had not the use of Stephens's MSS. is a fact so well known to the learned¹⁵, that whoever asserts the contrary, shews that he is at least a century behind hand in information. As you appeal p. 194, to Beza's own testimony, which you say is plain and pointed, I will quote a passage from Beza's second preface to his edition of 1589, from which you will see that Beza's testimony is plain and pointed, against your assertion. "Hos Novi Foederis libros non modo cum variis septendecim¹⁶ Graecorum codicum a R. Stephano beatae memoriae viro *citatorum lectioni-*

14. R. Stephens died in 1559, and Beza's first edition of the *Greek Testament* was published in 1565. What is commonly called Beza's first edition of the *New Testament* is nothing more, than an edition of the *Latin Vulgate*, accompanied with Beza's own translation and notes.

15. Professor Porson explained this matter very clearly p. 76, 83 — 87, but I am sorry to say that you have profited very little by his instructions.

16. As Stephens had only sixteen copies, even inclusive of the *Complutensian* edition, the word *septendecim* alone would have betrayed Beza, had he asserted (which however he had not) that he had Stephens's MSS. in his possession, because in that case he would have known their precise number, and would not have made them amount sometimes to sixteen (as in his note to 1 Cor. VII. 29.), at other times to seventeen.

bus rursus contulimus, sed etiam cum Syra interpretatione etc. Here Beza says as plainly as a man can say, when a fact is not called in question, and therefore requires no positive and formal declaration, that he collated the Greek Testament, not with the *manuscripts* of R. Stephens, but with the *readings* of those manuscripts, which had been *quoted* by Robert Stephens. If Beza had used the MSS. themselves, instead of Stephens's collation, he would have said, "cum Stephani codicibus contulimus," and not "cum lectionibus codicum a Stephano citatorum contulimus."¹⁷ Your third position of

17. You have a list of twenty choice examples p. 194. 195. from Beza's Notes to his first edition of the N. T. in which, according to your account, Beza testifies that he had the use of Stephens's manuscripts. But in not one of these examples does Beza testify any such thing. In eighteen out of the twenty he does not mention even the *name* of Stephens: and it is more than you can prove, when Beza uses such expressions as "Sic legitur in omnibus codicibus, quos inspeximus," that he meant either Stephens's MSS. in particular, or even Greek MSS. at all, for the word Codex is as applicable to a printed book, as to a written one: and as the readings, which he quotes in *most* of these examples, are those of the common *printed* Greek editions, and are quoted by Stephens from *no manuscript*, I do not well see, how in *such* examples the word Codex can have any other meaning than that of Codex impressus. (Printed copies were as much to Beza's purpose, as written ones: his object was to point out the general deviations of the Vulgate from the Greek Testament, not to shew the relation which Greek MSS. bore to a particular Greek text, for his first edition, from which you quote, has no Greek text.) The only two, in which Beza mentions Stephens's MSS. by name, and therefore the only two which are to the present purpose, shew very clearly that Beza never saw Stephens's MSS. One of them is Beza's Note to 1 Cor. VII. 29, where he quotes a reading, which in Stephens's margin has the mark π . annexed to it, and

this fifth argument is, "Beza solemnly declares that the verse did actually exist in the very same manner,

says: Sic lego et distinguo hunc locum ex *sedecim* vetustorum Stephani codicum, itemque ex Graecorum scholiorum, Basilii denique, fide. Here it is evident that Beza copied from Stephens's margin, and that he interpreted π. (πάντες) by *sedecim*, on the supposition that Stephens's sixteen copies contained the *whole* N. T., which he certainly would not have done, had he seen the MSS. themselves, for he would then have known that they contained only parts of the Greek Testament. The Codex Vatabli proves at least for one, and even if the rest were all lost, which however is false, yet no critic of the present age, who knows by experience what the contents of Greek MSS. usually are, will believe that *all* Stephens MSS. contained what not one in thirty contain, though Beza, for want of that experience, *supposed* it. Further, that Beza copied from Stephens and not from the originals themselves, appears likewise from this circumstance, that in this very example 1 Cor. VII. 29. Stephens's margin is faulty, and Beza agrees with him in the blunder. If you ask me, how I know that Stephens's margin is faulty, I answer by comparing it with the Compl. ed. which is included in the abbreviation π. Other examples, in which Beza and Stephens agree in the same blunders, you will find in Mark VII. 26. Acts XV. 29. XXV. 5. Apoc. III. 4. etc. As for the word *lego*, which you consider as a proof that Beza read thus *in* Stephens MSS. if you examine the passage again, you will find that he says, not *sic lego in* Stephani codicibus, but *sic lego ex* Stephani codicum *fide*. In your last example which is taken from Beza's Note to John VII. 53, Beza says, "Ex vetustis Stephani nostri (you have printed *nostris*, and thus given to Beza what he did not claim) codicibus septendecim, unus duntaxat illam non *habebat*: in reliquis scripta quidem *erat*, sed ita ut mira *esset* lectionis varietas, quam placuit (here he means placuit Stephano) bona fide suis locis annotare." Now, to say nothing of septendecim (see Note 16); the verbs *habebat*, *erat*, etc. being in the past time, shew that Beza had

in which R. Stephens has stated it to have existed in those manuscripts." Now Stephens has not stated that the *whole* verse existed in *any one* of his MSS.: his whole statement is confined to seven MSS. which, even if his semicircle were placed right, omitted at least a part of the verse. Here Beza either not suspecting, or not willing to believe, an error, says, in his first edition, of ἐν τῷ ἁγίῳ, Deerat in septem vetustis codicibus, and by the word deerat in the past time clearly implies that he had not the MSS. before him, but that he trusted to Stephens's notation, whether right or wrong¹⁸. So far, Beza's testimony is nothing more than an echo of Stephens's margin: and the remaining part of his testimony, in his Note to 1 John V. 7, is still less, for it is a mere inference made by Beza from Stephens's silence. Beza knew that Stephens's had upon the whole fifteen written copies beside the Compl. edition: and as Stephens had quoted only seven at 1 John V. 7. for a certain omission, Beza supposing, first, that more than seven of Stephens's MSS. contained the Catholic Epistles, and secondly that Stephens had noted *all* the variations from his own

not the quoted MSS. in his possession: [for no man who has a MS. lying before him, would say Codex habebat, but would say Codex habet. Beza speaks very frequently in the past time, when he mentions Stephens's MSS., but not, when he quotes the two, which he himself possessed.

18. You were so sensible of the force of the word deerat, that though immediately before this example you had quoted twenty other examples from Beza's first edition, you suddenly desert it in this instance, to quote from a latter edition, in which deest is printed, instead of deerat. You really, Sir, are an excellent manager of controversy.

text¹⁹, *concluded*, that some of them at least contained 1 John V. 7 entire, though he did not attempt to guess how many²⁰, and wrote "extat in nonnullis Stephani veteribus libris." Now, Sir, if you reflect only a moment, you will perceive that Beza, if he had actually used Stephens's MSS. if those MSS. had all contained the Catholic Epistles, and any number of them, let the number be what

19. That this supposition is false has been fully proved in the second letter. It is however excusable in Beza, as he lived at a time, when sacred criticism was hardly advanced beyond a state of infancy.

20. You are not satisfied with the moderation of Beza in this instance, but think it probable p. 397. that all the sixteen copies contained the Catholic Epistles, which, without the least ceremony, you introduce as evidence for 1 John V. 7. Wetstein and Griesbach on the contrary, contend that Stephens collated only seven MSS. of the Catholic Epistles, for this cogent reason that Stephens (unless you chuse to argue from the typographical error at 2 Pet. I. 4.) has *quoted* only seven MSS. in the Catholic Epistles, all of which are noted at 1 John V. 7. as omitting ἐν τῷ ἑρμανῶ. Even therefore if it were true, that the semicircle was not misplaced, you could quote only seven, and those seven for only a part of the verse. If you are not satisfied with Wetstein and Griesbach, hear what Mill says, who defended the disputed passage. Hoc certe errore irretiti haud pauci, cum in celebri illo S. Joannis loco de triplici testimonio Patris, Verbi, et S. Spiritus 1 Epist. V. 7. *septem* duntaxat videant exemplaria, in quibus omissum sit illud ἐν τῷ ἑρμανῶ, *intrepide statim concludunt* reliqua octo textum illum integrum nullaque sui parte detruncatum repraesentare: cum tamen istorum codicum varietates ad marginem collocatas sedulo per N. T. expendenti constet, e quindecim codicibus Stephanicis, non nisi *septem* ad marginem istius loci notatos Epistolam hanc Joannis exhibere: reliquos omnes vel Evangeliorum esse, vel aliarum saltem N. T. partium. Prol. §. 1157.

it might, contained 1 John V. 7, would not have used such an indeterminate expression as *extat*²¹ in *nonnullis*. 6. That Beza's edition of the New Testament (that is, of the Latin Testament) of 1556 was printed in the office of Robert Stephens, and that in this very edition Beza repeated in his Note to 1 John V. 7. what Stephens's margin represents in regard to the seven MSS. is no argument that Stephens's notation was accurate, unless you can shew, first, that Stephens corrected the sheets of Beza's Latin Testament, before they were printed off, and secondly that he detected his own mistakes, and communicated the amendments to Beza. But that the latter is not true I have already shewn, by quoting examples, where Stephens had erred, and where Beza has followed him. — Your seventh, eighth, and ninth arguments²², in defence of this momentous semicircle, are intended to shew that it was not placed wrong by design. You say that Stephens's pride as an author would have prevented the commission of a fraud, and that neither his prejudices in favour of popery, nor his fear of the Romish power could have occasioned it. Now that Stephens had nothing to fear from an open avowal in so critical a place as 1 John V. 7. is not true: for his patron Francis I. was dead, and he was exposed to the vengeance of the Paris Divines, who had already prohibited the sale of his editions of the Vulgate, and would have brought perhaps the editor himself to the stake, if he had not timely escaped. As to his prejudices, it is true that he had none in favour of Popery, but he certainly had in favour

21. In his first edition of the N. T. Beza said *legimus*, but on recollection he altered it to *extat*, which is in the editions of 1582, 1589, and 1598.

22. Pag. 197 — 202.

of Calvinism, which in the present case would have produced the same effect. That his pride as an author would have prevented him from the commission of a critical fraud I readily grant, if he had not published under the rod of an inquisition: but as fear operates in general more strongly than pride, the latter would not have prevented what the former suggested. These three arguments therefore are of no more value than the six first. You leave the question therefore at issue, not whether the semicircle was placed wrong or not, for that question is fully decided, but whether its false position was owing to accident or design. Which of these two causes operated is of little consequence: but I would rather suppose the first, because the very same accident has so frequently happened in other parts of Stephens's Greek Testament, where no other cause can be well assigned, than the negligence of the printer.

I come now to a very curious argument for the right position of Stephens's semicircle, which you have gravely copied p. 202. from Professor Porson's Letters p. 98, without perceiving that the Professor gave it in a tone of irony, little expecting, that any man, who called himself a critic, would ever make a serious use of it. He said p. 98. In the edition of 1545 Robert Stephens has printed two versions, which he calls the Old and the New: the Old is the received Vulgate, the New is a translation from the Greek made by Robert, or some learned man under his inspection. The Old as might be expected retains 1 John V. 7, the New dismisses it from the text, but puts a star after testimonium dant, and adds in the margin Pater, Verbum, et Spiritus sanctus, et hi tres unum sunt. Et tres sunt qui testimonium dant in terra, spiritus etc.

Sic legunt quaedam exemplaria Graeca." He then told you that if you put this Note to the torture, it would speak, and confess that these exemplaria Graeca²³ omitted "in coelo," because the marginal reading, which is to follow testimonium dant, begins with Pater, not with "in coelo Pater." Now as you really have put this note to torture, I beg leave to ask you one question. When it is said of a Greek MS. that it omits the whole of 1 John V. 7, would you deduce an argument from this assertion that the MS. did not omit ἐν τῇ γῇ in the eighth verse, merely because ἐν τῇ γῇ was not particularly specified in the assertion? Certainly not, for all the Greek MSS. which omit the 7th verse omit likewise ἐν τῇ γῇ in the eighth, though a lax mode of speaking is generally used, and we say such and such a MS. omits 1 John V. 7, without noticing ἐν τῇ γῇ in the eighth verse. In like manner R. Stephens, who printed the disputed passage in the Old version, but not in the New, gave the reader to understand in general terms, that the passage, though he rejected it from the New version made immediately from the Greek, was yet contained in quaedam exemplaria Graeca: and being more attentive to the subject than to the words, began with Pater, Verbum, et Spiritus sanctus, without noticing in coelo. To argue therefore to the omission of ἐν τῷ ἁρανῷ in these exemplaria Graeca merely from Stephens's silence, is the same²⁴ as if we ar-

23. I purposely retain Stephens's own words, because they admit of more than one interpretation.

24. The cases are exactly parallel: for as we know of no Greek MS. which rejects 1 John V. 7. without rejecting at the same time ἐν τῇ γῇ Ver. 8, so we know of no Greek MS. which retains 1 John V. 7, without retaining ἐν τῷ ἁρανῷ.

gued to the presence of ἐν τῇ γῇ in a Greek MS. from the simple assertion that it omitted 1 John V. 7. Further the word Spiritus at the end of Stephens's quotation entirely defeats your borrowed argument. For the only ground, on which you can contend that ἐν τῷ ἁρᾶνῳ was omitted in these exemplaria Graeca, is that their text may be determined by adding together Stephens's text and margin, from a composition of which you work out the omission of "in coelo." But the last word in the quotation being spiritus, and the star or asterisk being placed in the text between dant and spiritus, it necessarily follows from your mode of reasoning that in these exemplaria Graeca the word πνεῦμα was written twice together. As you certainly must acknowledge that this conclusion would be false, you must acknowledge that the other is equally ungrounded, for they both depend on the same principle. If Robert Stephens had strictly attended in this marginal reading, to the preciseness of verbal criticism, and had intended that the quoted words should exactly fill up the vacancy, where the asterisk is placed in the text of the New Version, it is evident that he would not have added spiritus at the end of the quotation, since spiritus is in the text: much less would he have added what he really has done, an etc. after spiritus. He has made however a notation in this passage, though you have left it unnoticed, which ascertains the precise quantity of text, which he meant to ascribe to these exemplaria Graeca. For in the text of the Vulgate, which is printed in the adjacent column the words "in coelo Pater, Verbum et Spiritus sanctus, et hi tres unum sunt. Et tres sunt qui testimonium dant in terra" are inclosed between an obelus and semicircle, and these are the very words, which are omitted in the New Version. When an aste-

risk therefore is inserted in the New Version ²⁵, in the place where these words are omitted, and a reading is quoted in the margin, to which an asterisk is likewise prefixed, and of which Stephens observes "sic legunt quaedam exemplaria Graeca," an observation which he thought necessary, lest the reader should conclude from his having rejected the passage, that it was contained in no exemplar Graecum, it is certain that however the quoted passage may begin or end in the margin, he could have no other intention than to signify that those very words, which he had inclosed between the obelus and semicircle in the Vulgate, and had rejected from the New Version, composed the passage in which the quoted copies agreed with the former and differed from the latter. For this reason, when Stephens's edition of 1545 was reprinted at Hanau ²⁶ in 1605, the word Spiritus, which was redundant at the end, was retrenched, and in coelo, which failed at the beginning was supplied, so that in this edition the marginal reading contains as it ought, the words which the Old Version has in addition to the New, and no more. But even if it were not so certain that these quoted copies, whatever they may be, had ἐν τῷ ἁγανῷ as well as the rest of 1 John V. 7, still you cannot apply Stephens's nota-

25. The asterisk and the obelus correspond to each other, and shew how much one version has more than the other.

26. The title of this edition is Testamenti Veteris et Novi Biblia sacra, ex Hebraeo et Graeco Latina facta. Altera tralatio vetus est, altera nova, cum annotationibus Francisci Vatabli: prout utramque Regio privilegio ornatam Robertus Stephanus anno MDXLV. Lutetiae edidit. Hanoviae 1605. 4^{to}.

tion in his Latin Testament of 1545, as an explanation of his notation in his Greek Testament of 1550, unless you can shew that the exemplaria Graeca quoted at 1 John V. 7. in the former, were no other than the Greek MSS. which he has quoted at the same place in the latter. And this you will find to be wholly impossible, though you have taken it for granted, as a matter which admitted of no doubt²⁷. Nay you cannot prove that exemplaria Graeca in this place denote Greek manuscripts at all, for exemplar may signify a printed as well as a written copy²⁸; and since in the year 1545 some editions of the Greek Testament contained the disputed passage, while others rejected it²⁹, there would be no impropriety in taking exemplaria, unqualified as it is by any epithet, in the sense of exemplaria impressa. But a different interpretation has

27. Whoever trusts to your representation must suppose that R. Stephens himself had made this declaration; for you say in positive terms p. 202, "In his Latin Testament of 1545 he gave information to the learned world that some of *his* MSS. did omit the words ἐν τῷ ἁγίῳ in the very same manner, in which he stated that omission more fully, five years subsequent to this information in the margin of his Greek Testament of 1550." Now, Sir, R. Stephens gave no such information: the information comes only from yourself, and it is founded on a false interpretation of Stephens's Note in his edition of 1545.

28. For that reason R. Stephens in the Preface to his Greek Testament of 1550, where he speaks of his Greek MSS., adds to Exemplaria, where it occurs for the first time in that Preface, the epithet scripta.

29. Of the few editions which were published before 1545, six omitted 1 John V. 7.

has been in general adopted, and these quaedam exemplaria Graeca have been explained of the Codex Britannicus quoted by Erasmus, and the Codex Stephani α , or Complutensian edition. Whether Stephens ever gave this explanation himself in any other of his publications ³⁰ I know not: but this at least is certain that in the Hanau re-impression, in which I can hardly suppose that the editor would have inserted an explanation without some authority, the words exemplaria Graeca are immediately followed by "Britannicus nempe Codex et Complutensis, juxta Hieronymi lectionem" ³¹. If Robert Stephens ever gave this explanation, your argument proves against yourself: if he never gave this explanation, your argument proves nothing.

30. Beside the large octavo edition of the Latin Bible, which has been the subject of inquiry in this paragraph, R. Stephens published likewise in 1545 a Latin edition containing the N. T. only, and of a smaller size. This edition I have not been able to procure: but that such an edition exists is certain, for both Le Long and Simon, who for editions published in Paris are certainly good authority, describe and distinguish it from the large octavo edition of the same year. Le Long in his *Bib. sacra* Tom. I. p. 277. ed. Paris 1723, describes the former thus, *Nov. Test. Lat. cum variis lectionibus* 2 Vol. in 12. Ibid. *Rob. Stephani* 1545: the latter he describes p. 290. See also Simon *Hist. crit. des Vers. du N. T.* Ch. XI. and Le Long *Bib. sacra* ed. Masch. P. II. Vol. III. p. 187, 192, 281.

31. The whole marginal notation at 1 John V. 7. in the Hanau reimpression runs thus: *In coelo, Pater, Verbum et Spiritus sanctus, et hi tres unum sunt. Et tres sunt qui testimonium dant in terra, etc. Sic legunt quaedam exemplaria Graeca, Brytannicus nempe Codex et Complutensis, juxta Hieronymi lectionem.* From this edition Bengel quoted, in his *Appar. crit.* p. 454 ed. 2da where he says of Stephens, *Nullum alium habuit quem citaret.*

At length I am arrived, with joy do I speak it, at your eleventh and last argument. You say p. 415. "Let R. Stephens by his Latin Testament³² of 1539 determine the dispute about his Greek Testament of 1550." Now, Sir, I readily accept the challenge, and consent that Stephens's Latin Testament shall finally decide the dispute about the Greek, but then this decision must be founded on Stephens's own representation, not on your commentary. In the edition then of 1539 the words "in coelo Pater, Verbum, et Spiritus sanctus, et hi tres unum sunt. Et tres sunt qui testimonium dant in terra" are inclosed between an obelus and semicircle, and in the margin is the following notation 'Vet. Di. o. l. Ge. l. Do. Here you will observe that though Latin MSS. only are quoted by name³³, Stephens has virtually quoted Greek authority for the omission of this passage. He expressly declares in the preface to this edition, that the readings which he quotes from Latin manuscripts are such only as are supported by Hebrew authority in the Old Testament, and by Greek authority in the New³⁴. In

32. This edition is commonly known by the name of Stephens's Vulgate of 1540: for though the title-page prefixed to the New Testament is dated 1539, yet that which is prefixed to the Old Testament, and is the first and principal title-page, is dated 1540. Le Long and Simon therefore, whenever they speak of this edition, mention it with the latter date.

33. The abbreviations Di. o. l. denote Cod. Dionysianus oblongus, and Cod. Dion. latus: Ge. l. denotes Codex Germanensis latus, and Do. signifies Codex Donatianus.

34. His own words are, Censuimus in Consilium adhibendos nostrates Theologos, quorum sententia fuit ut antiquissimos quosque codices excusos in exempla-

the passage in question therefore Greek authority is actually implied in the quotation of Latin authority. Further the abbreviation Vet., of which you take no notice, does not signify Veteres codices Latini, though placed before the names of Latin manuscripts. For if you consult the small octavo edition³⁵ of 1541, you will find the same words in coelo Pater etc. inclosed between the obelus and semicircle, and in the margin the notation Vet. alone, and unaccompanied by the mark of any Latin manuscript. Further R. Stephens himself, in his address to the reader, printed at the end of the edition of 1541, says *Lectionem veterum codicum Latinorum cum Graecis libris congruentem in margine interiori collocavimus, isto trium literarum compendio adscripto, Vet. quod lectionis veteris lectorem admoneret.* R. Stephens therefore declares as plainly as words can speak, that he has condemned by his obelus, on the authority of Libri Graeci, all the words which begin with in coelo and end with in terra. Nay what is contrary to Stephens's usual practice, he is really diffuse in his explanation of this matter: for soon after the words just quoted

ria nobis proponeremus, ita tamen ut quae aliter in vetustissimis MSS. codicibus legerentur, et cum Hebraicis et Graecis libris amice conspirarent, ea margo interior nostrorum Bibliorum vindicaret. He then adds, *Horum itaque sententiam secuti etc.* and lastly he says, *Varias autem et a multis saeculis repetitas lectiones, quae tamen cum Hebraico et Graeco contextu consentiebant, in margine interiori magna diligentia et fide excudendas curavimus.*

35. This edition contains the N. T. only in two small volumes. Various readings are quoted in the margin, but the names of the MSS. annexed to them in the edition of 1539 are here omitted.

he adds, *Afteriscos et obeliscos non omisimus: illos ut quae in Graecis libris amplius erant, elucerent: istos vero ut quod in veteri translatione abundabat juxta Graecum exemplar confoderemus, Origenem et Hieronymum sequuti.* In Stephens's edition of the Latin N. T. printed in 1543 the very same notation³⁶ is made as in that of 1541. Of the edition of 1545 I have already spoken: and in the edition printed in 1546, when R. Stephens had certainly collated his Greek manuscripts, for his first edition of the Greek Testament was published in the same year, you will find the very same notation, as in that of 1539. Not one therefore, but all Stephens's Latin editions, which contain various readings with reference to Greek authority³⁷, are uniformly against you. And since the semicircle is placed after terra, in the editions of 1539, 1541, 1543, 1545, and 1546, we should conclude, even if we had no other argument than that of analogy, that it was equally the intention of R. Stephens to place it after $\gamma\eta$ and not after $\sigma\epsilon\alpha\nu\tilde{\omega}$, in the edition of 1550.

Here I will close the discussion of this momentous semicircle: for, if after all that I have written on this subject, you should still retain your former opinion, it will be useless to make any further efforts to convince you. I have shewn that all the

36. The edition of 1543 I have not seen: but I quote it on the authority of a friend, whom I requested to consult it in the library of the Duke of Würtemberg at Stuttgart.

37. R. Stephens published three editions of the Vulgate prior to the year 1539. viz. in 1528, 1532 and 1534. But that of 1528 has no marginal readings whatsoever; and in those of 1532 and 1534 the marginal readings are not accompanied with the abbreviation Vet.

arguments, by which you endeavour to defend its right position, either prove nothing, or prove against yourself: and by establishing the identity of the Codex Stephani *ry* and the Codex Vatabli, I have shewn that the controversy now at issue between us must be decided against you³⁸. Whether you will write an answer to these Letters, and endeavour to confute the arguments by which I think I have confirmed the positions maintained in the Note, which you had called in question, I must

38. After having said p. 414. "Mr Marsh's argument does *not* shew that the semicircle of R. Stephens is misplaced," you immediately add, "It will not be too strong an observation to remark that such accusations tarnish not his well earned honours." When I first read this sentence, I really thought that you meant to pay me a compliment, and that it was intended as a kind of apology for your attack. Judge therefore of my mortification, when I found this sentence followed by "They prove nothing —, but the precipitancy of his accusers." Then, and not till then did I discover your meaning. Whether my arguments are really such as you assert, and prove nothing but my own precipitancy, it is not for me to determine. The serious word "Accuser" really excites a smile, when I consider that the whole fact, for which I contend is simply this, an Erratum in the position of a crotchet. If you think a mistake of this kind such a grievous crime, you would have acted more prudently, if you had not turned author. You consider yourself, as the defender of Robert Stephens: but if Robert were now alive, I believe he would not thank you for defending the blunders of his compositor. On the contrary he would call you his accuser, and me his defender: for you ascribe a position, which is undoubtedly false, to actual design, whereas I explain it as a mere oversight, which is no impeachment, either of his learning, or of his integrity. Credo igitur, si Stephanus jam vivat, patrocinium istud manibus ac pedibus repulsurum.

leave to be determined by yourself. If you should be able to make any solid objections, I shall be ready to give them a fair and candid hearing: and whatever mistakes you are able to point out, I shall be ready to acknowledge and to retract: for, as these Letters, though all the seven are not very considerable in extent, contain a considerable quantity of matter, it is hardly possible, that I should have gone through the task, without making some few mistakes. I am informed by my friends in England that you are at present very busily employed at Chester, in collating the Codex Vatabli, which you have borrowed for that purpose from the University of Cambridge; and that you are endeavouring to discover contradictions between the readings of this MS. and the quotations ascribed in Stephens's margin to the Codex *ry*. It is therefore not improbable that before my defence arrives in England, (if it ever should arrive, for I have some doubts whether it will be conducted into a British or a French harbour) you will have made a second attack. I hope, however, that I have conducted the proof of the identity of the manuscripts in such a manner, as not only to have answered the objections, which you have already made, but also to have anticipated those, which you probably will make: and if on examining your next publication, I should find that this is really true, I shall think it unnecessary to trouble either yourself or the public with any future replies, but shall leave the learned to determine from the documents, which have been laid before them. Indeed I have left you so little to perform on this subject, that there is hardly a possibility of your producing even a plausible argument for the non-identity of the manuscripts, much less of confuting the demonstration, which I

have given in the fourth letter. For all the readings without exception, which Stephens had quoted from the Codex *xy* alone, which amount to not less than forty three, and which are in fact the decisive readings, when the question relates to identity and diversity, have been already examined in the preceding Letters ³⁹, and have been shewn to afford a probability of the identity of the MSS. of more than two Nonillions to Unity, a probability so enormous, that you will hardly refuse it the name of a moral certainty. Of the readings, which Stephens had quoted from the Codex *xy* in conjunction with other manuscripts, I have examined ⁴⁰ not less than fifty three, which are decidedly in my favour: and these fifty three include *all* the readings in the Catholic Epistles, which Stephens has quoted from the Codex *xy* in conjunction with other manuscripts ⁴¹, and the most remarkable readings of this description throughout the Acts of the Apostles, and the Epistles of St. Paul. The whole number therefore, which I have examined, is ninety six. And since the Codex *xy* is quoted throughout the Acts, the Epistles of St. Paul, and the Catholic Epistles (for the MS. contained no more) only an hundred and eighty two times, there remain for your examination only eighty six: two and thirty of which are so common, that Stephens has quoted them, as being in *all* his MSS. of the

39. See Letter 2^d. 3^d. and 5th.

40. See Letter 5th.

41. In the Catholic Epistles therefore I have examined all the readings of the Codex *xy*, whether singular or common.

Acts and the Epistles; and the remaining fifty four⁴² are not only common to several MSS., but consist for the most part of only single words. But if readings, which have never been quoted from any other MS. than the Codex γ , are found in the Codex Vatabli, we may certainly expect to find in it those, which are common to a multitude: if readings, which consist of eight, thirteen, and fifteen words⁴³ are found in the Codex Vatabli, as Stephens has quoted them from the Codex γ , we may surely expect to find such, as consist only of one word. I have therefore no doubt that in the eighty six readings which I have not examined⁴⁴ there is the same general agreement, as in the ninety six which I have. Suppose, however, you should discover on the whole a dozen variations, and more you will hardly discover, they will no more affect the identity of the manuscripts, than the forty eight contradictions, which I have given in the sixth Letter, affect the identity of the Codex α .

42. These fifty four are in fact the only readings of the Codex γ , which remain for your examination: for let the number of contradictions, among the thirty two, which are quoted by the general and vague notation π , be ever so great, no critic will admit them, as arguments for non-identity.

43. Instances of this kind are among the readings which I have examined in the fifth Letter.

44. If I had been in Cambridge, when I wrote these Letters, I should have examined these readings, insignificant as they are: but having already received the important and decisive documents, I was unwilling to give my friends the unnecessary trouble of seeking for those, which, if found, would be of no value.

and the Complutensian edition. Lastly if you produce readings from the Codex Vatabli in places, where Stephens has no quotation from the Codex *ry*, they will be no more to your purpose, than so many extracts from the Codex Bezae, or the Codex Vaticanus. This matter I have so fully explained, partly in the second Letter, and partly in the Postscript to the sixth, that any further remarks on it would be wholly superfluous. And as the Appendix annexed to these Letters will contain a general examination of the principles, by which you endeavour to establish the non-identity of manuscripts, as well as a particular review of the examples, which you have quoted for this purpose from the MSS. you collated in Paris, I trust it will contain also a full reply to whatever arguments, you can produce against the Codex Vatabli. With this view I undertake the laborious task of wading through your collation of the Paris manuscripts; chusing rather to exhaust the subject, now I am once engaged in it, than to be interrupted at a future period, when I have resumed the work ⁴⁵, from which our controversy has obliged me during many months to desist. I again declare therefore, that, if your next publication should contain arguments of the same kind, as those, which you will find already confuted, and it is hardly possible, for the reasons assigned in this paragraph, that it should contain any other, you may be assured, that I shall not trouble you with a reply. To be left in possession of the field is an honour, of which I am not ambitious: for though in military combats

45. The second part of Michaelis's introduction to the N. T.

he who gives the last blow, is considered as the conqueror, yet in literary engagements the wreath of victory is conferred, not on him, who has written last, but on him, who has written most to the purpose.

A P P E N D I X.

V. P. E. N. D. I. X.

APPENDIX No. I.

EXAMINATION OF THE ARGUMENTS USED BY MR. TRAVIS
p. 220 — 241, OF THE LAST EDITION, TO PROVE THAT
THE EIGHT MSS. BORROWED BY R. STEPHENS FROM THE
ROYAL LIBRARY IN PARIS, AND QUOTED IN HIS GREEK
TESTAMENT OF 1550, BY THE MARKS¹ γ, δ, ε, ς, ζ, η,
ι, ιε, ARE NOT THE SAME, AS THE MSS. WHICH ARE AT
PRESENT NUMBERED IN THAT LIBRARY 84, 106,
112, 72, 47, or 49, 62, 102, 237.

Codex Stephani γ ——— Codex Regius 84.

To prove the non-identity of the MS. 84 and Stephens's MS. γ, you² have produced ten examples: and five more, to prove that the MS. 84 is not any one of the MSS. quoted by Stephens. Now the ten first examples prove, that ten readings ascribed in Stephens's margin to the MS. γ, vary from ten quotations, which you have made from the MS. 84. But before we conclude that the MSS. themselves are different, it must be shewn; 1st that you have made no mistake in collating the MS. 84; 2dly that Stephens's collator made no mistake; 3dly that Stephens's compositor set no word wrong; and 4thly that the mark γ was not set by

1. τὸ δὲ γ, δ, ε, ς, ζ, η, ι, ιε, τὰ ἐκ τῆς τῆς κρατίστου ἡμῶν βασιλέως
'Ερρίκου μεγαλοπρεπέστερης βιβλιοθήκης ληφθέντα ἀντίγραφα εἰσι.

Steph. Praef. in N. T. ed. 1550.

2. In the first and second numbers of this Appendix I shall continue the epistolary style, and use the second person.

mistake, for the mark of some other manuscript³. For, if any of these causes have operated, and operate they certainly did, unless both you and Stephens, together with your assistants, were inspired, you and Stephens may have used the same MS. and yet have ascribed to it, in ten or even twenty places, very different readings. Both Mill and Wetstein collated the Codex Bezae: yet I could easily produce many more than twenty examples, in which they quote this MS. very differently. The causes of error in Stephens's edition I have already explained: at present therefore I will examine the accuracy or inaccuracy, with which you yourself, Sir, have executed your office, namely, as far as can be done, without an actual comparison of your quotations from the Paris MSS. with the originals themselves. Now I admit that the ten first examples, which you have brought as proofs of the non-identity of the MS. 84 and Stephens's MS. γ, make a respectable appearance, more so indeed than any set of examples which, you have produced in your whole collation: for your ten quotations from the MS. 84 really differ from the ten correspondent readings ascribed in Stephens's margin to the MS. γ. But even here

5. As this mistake happens daily and hourly in every printing office (see the Postscript to Letter VI. Note 25) it is probable that several of the readings in Stephens's margin, which differ from your quotations from the Paris MSS., have had wrong marks affixed to them by Stephens's compositor. For instance, at John VI. 63, the Codex Bezae, which is no other than the Codex Stephani β (this question is finally determined by the General Theorem explained in the fourth letter) has λελάληκα instead of the common reading λαλω. Here therefore Stephens's margin should have exhibited λελάληκα. β. instead of which we find λελάληκα. γ. This is one of the examples, which you quote, to prove that the MS. γ is not the same as the MS. 84, which you say has in this passage, not λελάληκα, but λαλω. Many other of your contradictions might be explained in the same manner: but as it is my present intention, to shew merely the insufficiency of your proofs, and not to reconcile your collation with Stephens's margin, I shall say nothing further on this subject.

I have strong reasons for suspecting that you have made mistakes⁴, especially in the two first examples. You say that the MS. 84 reads τοῖς ἀρχαίοις at Matth. V. 27, whereas, according to Stephens, the MS. γ omitted τοῖς ἀρχαίοις in that verse. Here I am inclined to believe that you have hit upon a wrong verse in the MS. 84: for the five words ἤκουσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις occur three times in this chapter, Ver. 21, 27, 33. In the first and last places all the Greek MSS. hitherto collated, and therefore most probably the MS. 84, retain τοῖς ἀρχαίοις: but in Ver. 27 τοῖς ἀρχαίοις is rejected, not only by Stephens's γ, but by most other Greek Manuscripts⁵. Now as no Greek MS. is divided into verses, and therefore you could not turn at once to Ver.

4. Even if you have made no mistakes, and the MS. 84 really differs in ten places from the readings quoted in Stephens's margin with the mark γ annexed to them, still these ten contradictions will not prove that Stephens's MS. γ is not the MS. 84. For I have shewn in the sixth letter that a twelfth part of the readings, quoted in Stephen's margin, as readings of the Complutensian edition, are not in that edition. Consequently we may expect that a twelfth part of the readings quoted as those of the Codex γ are not in the Codex γ. But the Codex γ is quoted in the four Gospels (for it contained no more) an hundred and sixty nine times, exclusive of the places, where it is comprehended under the general notation π. or ἐν πᾶσι. We may expect then, that not less than fourteen readings quoted in Stephens's margin with the mark γ annexed to them are not in the MS. to which they are ascribed, since Stephens's collator hardly made fewer mistakes in collating a manuscript, than in collating a legibly printed book. It is evident therefore, that ten contradictions between the MS. 84, and the readings quoted in Stephens's margin with the mark γ, are very insufficient to prove that the MS. 84 is not the MS. which Stephens's denoted by this mark. And if to the readings which are quoted with the mark γ in particular, you add those which are quoted with the mark π. or ἐν πᾶσι, we may expect above twenty contradictions between the Codex γ and Stephens's quotations from it, for with this addition the whole number is two hundred and forty seven.

5. Wetstein alone has quoted not less than fifty seven, which reject it.

27, as in a modern printed edition, is was two chances to one, as the same passage *ἤκασατε ὅτι ἐρρέθη τοῖς ἀρχαίοις* occurs three times, and in places not far distant from each other, that your eye caught one of the wrong places: and if it did, you of course found *τοῖς ἀρχαίοις* in the MS. 84; but in that case, you and Stephens have copied from different verses, and therefore it is not extraordinary that your quotations should differ. Even if you attended to the Ammonian sections, you were not exempt from the danger of error; because the two Verses 27 and 33 are in the same section⁶. A similar mistake I suspect that you have made in regard to your second example. You say that the MS. 84 reads *ὅς ἐν ἀπολύσει* Matth. V. 32. whereas, according to Stephens, the MS. γ had *πᾶς ὁ ἀπολύων* in this verse. Here again the same passage occurs twice: for the seven words *ὅτι ὅς ἐν ἀπολύσει τὴν γυναῖκα αὐτῆς*, are in the 31st as well as in the 32d verse, and so near to each other, that they are not only in the same Ammonian section, but likewise, as printed in Stephens's edition, and therefore not improbably as written⁷ in the MS. 84, in two contiguous lines. In the 32d verse not only the MS. γ, but a considerable number⁸ of other Greek manuscripts read *πᾶς ὁ ἀπολύων*, instead of *ὅς ἐν ἀπολύσει*: whereas no Greek MS. has been hitherto quoted for this variation in the 31st verse. If therefore you hit upon *ὅτι ὅς ἐν ἀπολύσει τὴν γυναῖκα αὐτῆς* where it occurs for the first time, as you easily might, you of course found the same reading, as in the common text: but in that case it will prove nothing, because it was not taken from the same place, as the reading quoted by Stephens from the MS. γ. I will not affirm that you really have exchanged the verses in these two examples, yet since it

6. Namely λζ.

7. In your Appendix p. 61. you describe this MS. as being of the quarto size.

8. Wettstein alone quotes twenty eight.

it is not improbable that you have⁹, the difference between your quotations, and those of Stephens, will not afford satisfactory evidence of the non-identity of the MSS.

The five examples, which you have produced, to shew that the MS. 84 is neither Stephens's MS. γ, nor any other of his MSS. make a much less respectable figure, than the preceding: for the first proves nothing, the fourth proves against yourself, and the fifth is really false. In the first example you say, the MS. 84 reads τῷ εκατοντάρχῳ Matth. VIII. 13., whereas R. Stephens affirms, that *all* his copies¹⁰ read τῷ εκατοντάρχῃ. Now I admit, that εκατοντάρχῃ is quoted in Stephens's margin with ἐν πᾶσι annexed to it: but Stephens's margin is here unquestionably false, for [the Codex α, or Compl. edition, is included in ἐν πᾶσι, as well as the Codex γ: yet the Compl. edition does not read τῷ εκατοντάρχῃ, but like the MS. 84. τῷ εκατοντάρχῳ. This example therefore proves nothing¹¹. In the fourth example, you quote ἐνέβησαν εἰς τὰ πλοῖα, at John VI. 24. from the MS. 84. and assert that it contradicts the readings of all the MSS. of R. Stephens: but if you examine the matter a little more closely, you will find that this reading is in perfect

9. The same accident has happened to myself more than once: and in the 5th Letter, Note 17. I mentioned an accident of the same kind, which happened to Stephens or his collator, at John XVI. 14. where λαμβάνει is quoted from the Compl. edition as a various reading to λήψεται, which should have been referred to another λήψεται Ver. 15.: for the Compl. ed. has λαμβάνει Ver. 15, but not Ver. 14.

10. You should have said all his Copies of the Gospels, and not all his MSS. in general, for all his MSS. did not contain the Gospels. When R. Stephens quotes a reading with the mark π. or ἐν πᾶσι annexed to it, he can only mean all those, which contained the quoted passage, and not all his sixteen copies. See Mill's Prol. §. 1157.

11. You yourself, Sir, have quoted p. 293 τῷ εκατοντάρχῳ from the Compl. edition; I am surprised therefore, that you did not discover the fallacy of this example.

harmony with Stephens's margin, and proves the very reverse of what you intended. Stephens's text is ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, where the word καὶ is inclosed between the obelus and semicircle, and (— π.) is noted in the margin. Stephens therefore declares nothing more, than that all his MSS. of the Gospels agreed in omitting here the conjunction καὶ: and, since according to your own statement this word is omitted in the MS. 84, the example proves against yourself. But perhaps you consider αὐτοὶ as a mark of difference, because this word, which, according to your quotation, is omitted in the MS. 84, is contained in Stephens's text, and no variation is noted in the margin. If you really have argued in this manner, you have applied the rule, of which I exposed the fallacy in my second letter, and on which it is unnecessary to make any further remark. Your last example, Sir, contains a small deviation from the truth: for after having quoted ἐζήταν ἃν αὐτὸν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χώρας αὐτῶν, καὶ εἰς from the MS. 84, at John VII. 30, you assert that it is contradiction to all the MSS. of R. Stephens¹². Now, if you again examine Stephens's margin at John VII. 30. you will find that this reading is not contradicted by any one of Stephens's manuscripts: for not a single MS. has Stephens quoted in the whole verse¹³.

That the two quotations, which you have made from the MS. 84, at Matth. XII. 21. XIX. 9. differ from the readings quoted in Stephens's margin with the mark π. or ἐν πᾶσι annexed to them, I grant. But this general and vague notation is attended with too much uncertainty, to admit of an application to any one MS. in particular, when

¹². You say also, it is in contradiction to the text of R. Stephens. This is true: but with a contradiction to the text of R. Stephens you have no concern; you have only to examine the readings, which he has quoted from his MSS.

¹³. But he quotes the Codex γ in the very next verse: and there you observe a profound silence. This looks suspicious.

the question relates to identity and diversity. This you will perceive, as soon as you reflect on the process, through which Stephens's various readings had to pass, before those, which are quoted with the mark π . or $\epsilon\upsilon\ \pi\alpha\sigma\iota$, had this notation affixed to them¹⁴. I have shewn in the sixth Letter that not less than fourteen readings quoted in Stephens's margin, as being in all the Copies, which contained the books in question, are not in the Codex α or Compl. edition; and this is only one copy out of the many, which Stephens collated. Yet the whole number of readings quoted in general terms in Stephens's margin, do not exceed an hundred and thirteen: consequently an eighth part of these quotations are false in respect to the Codex α alone. It is therefore probable that at least an eighth part are false in respect to the Codex γ , or any other of Stephens's ma-

14. As each MS. was necessarily collated by itself, and independently of the rest, Stephens had as many separate parcels of collation, as he had MSS. collated. In bringing these separate collations into one mass, he affixed to each reading the mark or marks, which he had adopted to denote the MS. or MSS, from which it had been taken: and if all his parcels agreed in the same reading, he annexed to it the mark π ., or $\epsilon\upsilon\ \pi\alpha\sigma\iota$. Now as Stephens's collator overlooked more than half the readings of the Codex α , or Compl. edition, you cannot suppose, that all these parcels contained complete extracts. But if any reading had been quoted in all the parcels but one, and no notice taken of it in the remaining parcel, Stephens, who found in that case no contradiction, and saw that his MSS. in general agreed in the same reading, might easily quote that reading, as being in all his MSS. because the exception was unknown to him. Or he himself might very easily overlook at least one parcel, and fancy that he had examined all, when he had examined all but one. Lastly, if the majority of his manuscripts agreed in any particular reading, and the rest of his MSS. likewise had the material parts of that reading, it was agreeable to Stephens's common practice, as I have proved in the fifth Letter, to quote such a reading with π . or $\epsilon\upsilon\ \pi\alpha\sigma\iota$ annexed to it: for though he knew that such a reading was not literally contained in all, yet, as the value of various readings was at that time not thoroughly understood, he thought the more minute variations might be neglected, without injury to the reader.

manuscripts. If you think this analogy not exact, because the Codex α contained the whole N. T. whereas the Codex γ contained only the four Gospels, I have no objection to confine the inquiry to these alone. The mark π . or $\epsilon\upsilon\ \pi\acute{\alpha}\sigma\iota$, appears in Stephens's margin seventy eight times in the four Gospels, and of the seventy eight readings, to which this mark is annexed, there are not less than nine¹⁵, which are *not* in the Codex α . Consequently we may expect that there are at least nine readings in Stephens's margin with the mark π . or $\epsilon\upsilon\ \pi\acute{\alpha}\sigma\iota$ annexed to them, which are not in the Codex γ . A difference¹⁶ therefore between a reading in the MS. 84 and a reading quoted in Stephens's margin, with the vague notation π . or $\epsilon\upsilon\ \pi\acute{\alpha}\sigma\iota$, is very unsatisfactory, as evidence for non-identity. — The remarks made in this paragraph are applicable to a considerable number of examples in other parts of your collation: but I shall consider them as made once for all, and, to avoid prolixity, shall confine the inquiry chiefly to those readings, which you have either stated inaccurately, or on which you have reasoned improperly.

Codex Stephani δ ——— *Codex Regius* 106.

To prove the non-identity of the MS. 106 and Stephens's MS. δ , you have produced nine examples: and five more, to shew that the MS. 106 is neither Stephens's MS. δ , nor any other of his manuscripts. In the former set,

15. In the catalogue, which I have given in the sixth Letter, they are numbered 35 — 43 inclusive.

16. In the example, which you have taken from Matth. XII. 21 the whole difference consists in the little word $\epsilon\pi\iota$. The MS. 84 according to your statement has $\kappa\alpha\iota\ \epsilon\pi\iota\ \tau\omega\ \delta\upsilon\acute{o}\mu\alpha\tau\iota$: Stephens's text is $\kappa\alpha\iota\ \epsilon\upsilon\ \tau\omega\ \delta\upsilon\acute{o}\mu\alpha\tau\iota$, and as a various reading to $\kappa\alpha\iota\ \epsilon\upsilon\ \tau\omega$ is quoted $\kappa\alpha\iota\ \tau\omega$, without $\epsilon\upsilon$, as being $\epsilon\upsilon\ \pi\acute{\alpha}\sigma\iota$. To argue from such a difference, with such a notation, shews a miserable want of better arguments.

the first, second, and eighth, prove against yourself, and the ninth is at least doubtful: in the latter set, all the five are without exception false. Moreover, in one of the examples you have misrepresented Stephens's margin, in another you have misrepresented his text.

Your first example is taken from Acts X. 26. where you say the MS. 106 reads καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι. Now this reading perfectly agrees with Stephens's quotation from his MS. δ: for his text in this passage is καὶ γὰρ αὐτὸς ἄνθρωπος εἰμι, and as a various reading to καὶ γὰρ he quotes from the MSS. δ and ι, καὶ γὰρ ἐγὼ¹⁷, which is likewise by your own account in the MS. 106. Yet notwithstanding this real agreement, you have discovered a method of working out an apparent contradiction, and have produced ἐγὼ αὐτὸς ἄνθρωπος as the reading of the MS. δ, which corresponds to your quotation from the MS. 106. Now if this were really the reading of the MS. δ, which corresponded to your reading from the MS. 106, there would be certainly a material difference between them, for they would differ in καὶ γὰρ at the beginning, αὐτὸς in the middle, and εἰμι at the end. But the reading, which you have produced as that of the MS. δ, is a total misrepresentation of Stephens's margin. In the first place, according to your old rule, you produce αὐτὸς as a part of the reading of the MS. δ, because αὐτὸς is in Stephens's text, and Stephens had not noted its absence from the MS. δ. This, Sir, I could excuse, because it proceeds merely from a want of knowledge: but when, in order to conceal the agreement between the manuscripts, you not only produce evidence, which Stephens has not given, but suppress that which he has, I know not by what appellation to denominate such

¹⁷ These are the only words, which Stephens has quoted from the MS. δ, and therefore they are the only words, which we can ascribe to the MS. in this passage. I have already said so much on this subject in the second Letter, that it would be superfluous to say any thing further.

a conduct. As you have quoted from the MS. 106. *καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι*, where *καὶ γὰρ ἐγὼ* is a various reading to *καὶ γὰρ*, you ought, since Stephens has expressly declared that his MS. δ read *καὶ γὰρ ἐγὼ* in this passage, to have begun your quotation with *καὶ*, as you did from the MS. 106: but instead of this, you suppress *καὶ γὰρ* and begin the quotation from the MS. δ, with *ἐγὼ*, where Stephens ends it. This can hardly be explained as an oversight: for you could not possibly have been ignorant, that Stephens quoted *καὶ γὰρ* from the MS. δ, and that your own quotation from the MS. 106 began with those words. Nor have you acted fairly in regard to *εἰμι*, for since you have quoted *ἄνθρωπος* as a part of the reading of the MS. δ, because that word is in Stephens's text, you ought for the same reason to have quoted *εἰμι*, which is likewise in Stephens text, and not to have ended your quotation from the MS. 106 with *ἄνθρωπος εἰμι*, but that from the MS. δ with *ἄνθρωπος* alone: for whoever trusts to your representation must necessarily conclude that the MS. δ had *εἰμι* less at the end, as well as *καὶ γὰρ* less at the beginning¹⁸. — Your second example is nearly of the same stamp with the first. Here you quote *Ἱερουσαλὴμ ὃν καὶ ἀνεῖλον* from the MS. 106, at Acts X. 39, a reading which perfectly harmonizes with Stephens's quotation from the MS. δ. Stephens's text is *Ἱερουσαλὴμ ὃν ἀνεῖλον*: and in the margin *καὶ* is quoted¹⁹ from the MS. δ, as inserted between *ὃν* and *ἀνεῖλον*. Now this insertion takes place by your own account in the MS. 106: the example therefore proves directly against yourself. But here again, in order to create a difference, you have taken the liberty to make an alteration, in changing, *Ἱερου-*

18. This example therefore is what you call (p. 338) an argument *ad captandum*: which as you very properly observe, "proves nothing either to the advantage or to the credit of the proposer."

19. *καὶ* is the only quotation made by Stephens in the whole passage.

σαλήμ το Ἱεροσολύμοις, and quoting Ἱεροσολύμοις ὃν καὶ ἀνεῖλον²⁰ as the reading of the MS. δ. — In your eighth example, you quote ἡμεῖς ἔν ἀγαπῶμεν ὅτι, from the MS. 106, at 1 John IV. 19.: and here again your reading proves against yourself, for, instead of contradicting, it agrees with that of the MS. δ. Stephens's text in this passage is ἡμεῖς ἀγαπῶμεν αὐτὸν ὅτι αὐτὸς πρῶτος: and in the margin two separate quotations are made from the MS. δ, namely ἔν as inserted after ἡμεῖς, and ἔτι ὁ Θεὸς πρῶτον as a various reading to ὅτι αὐτὸς πρῶτος. Now, as far as you have quoted the MS. 106, it agrees with Stephens's quotation from the MS. δ: for all that Stephens says of this MS. in the compass of your quotation is, that it inserted ἔν after ἡμεῖς, and this very insertion, as appears from your own statement, takes place in the MS. 106. The word αὐτὸν after ἀγαπῶμεν, which you ascribe to the MS. δ, though Stephens has not, is foreign to the purpose: for you cannot affirm, that a reading was in this MS. unless Stephens has declared it, even though that reading be the reading of his own text. Before I dismiss this example, I beg leave to ask you one question. As Stephens has two quotations in this passage from the MS. δ, one after ἡμεῖς, the other immediately after ὅτι, what is the reason, that you break off so suddenly with ὅτι, without taking the least notice of what follows in the MS. 106? I strongly suspect, Sir, for this reason, that the MS. 106 has ὁ Θεὸς πρῶτον after ὅτι, and agrees therefore with Stephens's quotation from the MS. δ: for if the reading had been different, and therefore suitable to your purpose, you

20. You have likewise either falsely copied, or falsely printed, ἀνεῖλαν for ἀνεῖλον. This was probably a mere oversight: but the alteration of Ἱερουσαλήμ το Ἱεροσολύμοις can hardly be explained as such, for I know no edition of the Greek Testament, which is so legibly printed, as the third edition of Robert Stephens. In fact you had no concern whatsoever with this proper name, for Stephens had not quoted it from his MS. δ: but if you were resolved at all events to extend the reading of the MS. δ, so as to include this word, you ought at least to have given a faithful transcript of Stephens's text.

would certainly not have neglected to quote it. — In the ninth example, it is probable, that you and Stephens have quoted from two different places: and if you have, it is not extraordinary that your quotations should differ. You say, that the MS. 106 reads *γράφω ὑμῖν πατέρες*, in 1 John II. 13, which I verily believe; whereas the MS. δ you say read *ἔγραψα ὑμῖν πατέρες*, which I likewise believe: but I do not believe, that the MS. δ read *ἔγραψα ὑμῖν πατέρες* in the same place, in which the MS. 106 reads *γράφω ὑμῖν πατέρες*. For you will observe that *γράφω ὑμῖν πατέρες* is in Ver. 13, and *ἔγραψα ὑμῖν πατέρες* in Ver. 14. In the latter place all the Greek MSS. agree in having *ἔγραψα*, but in the former, if we except the Codex Covelli 2., no MS. has been discovered by either Mill, Wetstein, or Griesbach, which has any other reading than *γράφω*. You cannot urge, that *ἔγραψα* is printed in Stephens's margin at Ver. 13, as the reading of the MS. δ: for, if Stephens's collator saw wrong, Stephens's margin must of course exhibit a wrong reading²¹.

The five examples, which you have produced, to shew that the MS. 106 is neither Stephens's δ, nor any other of his MSS. are, without exception, false. In the first, you say that the MS. 106. reads *ἔιχεν εἰρήνην, οἰκοδομημένη καὶ πορευομένη*, Acts IX. 31, "in contradiction to *all* the MSS. of R. Stephens." Now in this passage Stephens's text is *ἔιχον εἰρήνην, οἰκοδομοῦμεναι καὶ πορευόμεναι*, to which Stephens is so far from having quoted various readings from *all* his MSS., that he has quoted only from *one*: and the reading, which he has quoted, instead of contradicting that of the MS. 106.,

21. Even in the Codex Covelli 2. it is not impossible that the *ἔγραψα ὑμῖν πατέρες* belongs to Ver. 14, and not to Ver. 13. to which it is referred by Mill: because the most accurate collator may very easily make a mistake of this kind, in quoting from a book which is not divided into verses. Whether Mill exchanged the verses or not, is easily determined, for Dr. Covel's 2d MS. is now in the British Museum, and marked 5537 among the Harleian MSS.

exactly agrees with it, except in the conjunction *καὶ*, which every one knows was omitted by mistake in Stephens's margin, because the conjunction is absolutely necessary between the two participles²². But even if Stephens's margin were correct in this place, you could derive no advantage from it; for *ἔιχεν εἰρήνην οἰκοδομημένην πορευομένην* is ascribed, not to the MS. *δ*, with which you are concerned, but to the MS. *β* alone. Your whole example therefore, to say the least of it, contains a series of inaccuracies. This however is not all: for your reading, when closely examined, affords an argument in favour of the identity of the MSS. in question. In this passage Stephens quotes three separate readings, 1st *ἡ μὲν ἔν ἐκκλησίᾳ* for *αἱ μὲν ἔν ἐκκλησίαι*, 2dly *ἔιχεν εἰρήνην οἰκοδομημένην πορευομένην* for *ἔιχον εἰρήνην οἰκοδομήμεναι καὶ πορευόμεναι*, and 3dly *ἐπληθύνετο* for *ἐπληθύνοντο*. Now every one must perceive that these three readings were taken from the same MS., for whatever MS. has the noun in the singular must likewise have the verbs and the participles in the singular. But in Stephens's margin, the first is ascribed to MS. *δ*, the second and third to the MS. *β*. It is certain therefore, that either *δ* was falsely set for *β* in the first instance, or *β* for *δ* in the two last. Mill supposed the former: Wetstein and Griesbach assert the latter, and their opinion is confirmed by your quotation from the MS. 106, from which it appears that *β* was set wrong, and that *δ* should have been annexed to all the three readings in Ste-

22. In Stephens's margin is printed *ἔιχεν εἰρήνην, οἰκοδομημένην πορευομένην*, where it is so obvious that *καὶ* was accidentally omitted in the quotation, that most editors, who have copied from Stephens's margin, have without scruple made the proper correction: as you will find on consulting, not only Mill and Wetstein, but likewise some of the earlier editors, Curcellaeus for instance, who quotes *οἰκοδομημένην καὶ πορευομένην*. Besides, every other MS. hitherto quoted, which reads in this passage *οἰκοδομημένην* and *πορευομένην*, as well as all those, which have the participles in the plural, have the conjunction *καὶ* between them. It was omitted therefore in Stephens's margin, through an oversight, either of the collator, or the transcriber, or the compositor.

phens's margin²³. That the MS. 106 has ἡ μὲν ἐν ἐκκλησίᾳ in the singular is evident, or you could not have quoted from it οἰκοδομημένη and πορευομένη in the singular: but those words you have very prudently not quoted from the MS. 106, though they were the only words, with which you had the least concern²⁴, well knowing that, if you had quoted them, the fallacy of your argument would have been detected even by superficial readers. — Your four other examples are of no more value than the preceding. In two of them you argue by your own confession from Stephens's silence: for after having quoted two readings, which you say the MS. 106 has in addition to the common text, you add "of both which additions neither the text nor the margin of R. Stephens exhibits a single word." Now before I read your book, I should have thought impossible, that any man who had the least knowledge of Stephens's Greek Testament, should assert that any reading whatsoever differed, not from one only, but from all of Stephens's manuscripts, merely because that reading differed from Stephens's text, and Stephens had no quotation from any one of his manuscripts. In your two last examples you contend in positive terms, that the two readings, which you have quoted from the MS. 106, disagree with the manuscripts²⁵ of R. Stephens. But this assertion is more

23. This discovery removes likewise an objection, which had been made from this very passage to the identity of the Codex β and Codex Bezae.

24. Because it is the only reading in this passage, which, according to Stephens's representation, was taken from the MS. δ. You have neglected therefore to quote what you ought to have quoted, and have quoted what you ought not to have quoted.

25. You say likewise that they disagree with the text of R. Stephens: but, as I have already told you, a disagreement with Stephens's text is nothing to your purpose. This mistake runs through your whole collation, and even through your whole book: for you constantly take it for granted, that R. Stephens adopted no reading in his edition of 1550, which was not supported by good

than you can warrant, unless you have more knowledge of Stephens's MSS. than Stephens himself, for in neither

authority, that the readings of his MSS. were his guides in the formation of his own text, and that it is allowable therefore to argue from the readings of the latter to those of the former. It is true that R. Stephens, in the Preface to his Greek Testament printed in 1546, makes the following declaration: *codices nacti aliquot ipsa vetustatis specie pene adorandos, quorum copiam nobis bibliotheca regia facile suppeditavit, ex iis ita hunc nostrum recensuimus, ut nullam omnino literam secus esse pateremur, quam plures iique meliores libri, tanquam testes comprobarent.* This declaration he repeats in the Preface to his second edition printed in 1549: but in the preface to the edition of 1550, which contains a very different text from the two first editions, the whole sentence is omitted. Stephens does not even pretend to have formed the text of his third edition from his Greek MSS. and therefore you cannot argue to the text of this edition from a declaration made only of the two first. Nor could Stephens have repeated this declaration in the third edition, without transgressing the bounds of truth, for his third edition is little more than a reimpression of the fifth edition of Erasmus. "In tertia, Erasmi editioni quintae *vix uspiam mutatae* marginem varietate editionis Complutensis et MStorum suorum distinctum opponit," Bengel. Int. in crisin N. T. §. 36. See also Wetsten. Prol. p. 145. Thus at 1 John V. 7. ἐν τῷ ἑβραϊῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ ἔσται οἱ τρεῖς ἐν ἑσσι· καὶ τρεῖς ἐσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, the passage which fails in the Greek MSS., differs, as printed in Stephens's text, from the Complutensian edition, but agrees word for word with the fifth (not the third) edition of Erasmus. Nor is any alteration made in the position of the words, except that Stephens has ἅγιον πνεῦμα, whereas Erasmus has πνεῦμα ἅγιον. Even in the six last verses of the Apocalypse Stephens deserted the Compl. edition to follow Erasmus, though these six verses were nothing more, than a Greek translation made from the Vulgate by Erasmus himself, to which necessity Erasmus was reduced by his own confession, because he had only one Greek MS. of the Apocalypse, which in this passage was defective. See Wetsten. Prol. p. 126, 127. The truth of what I have advanced in this note I request you to confirm by the testimony of your own senses. Consult Stephens's margin, and you will find, that in the four Gospels alone there are upwards of seventy various readings with the mark π. or ἐν πᾶσι annexed to them. Stephens therefore by his own confession, (not to mention those on which he is

of the passages, which correspond to your readings of the MS. 106, has Stephens quoted either the MS. δ , or any other MS. whatsoever.

Such is your irrefragable proof of the non-identity of Stephens's MS. δ , and the MS. 106: a manuscript, to which you say p. 242, your "attention was specially turned, because it is declared to be Stephens's δ , not only by Wetstein and Griesbach, but in the printed index of the library" ²⁶: and that you did not desist from the examination "untill more than seven hundred variations had been produced from it, of which nearly two hundred are of a very

silent) has taken into his text, in the four Gospels alone, above seventy readings, in opposition to *all* his authorities. Nor is this conduct of Stephens difficult to be explained. It is probable that Stephens's MSS. had been all collated with the same text, for otherwise the collation would have been confused. Now if Stephens, in his edition of 1550, in which he has quoted the readings of these MSS., had adopted a different text from that, with which his MSS. had been collated, the quoted readings would not have suited that text. — The preceding observations will expose me perhaps to the censure, which you have cast on Dr. Benson, of whom you say p. 188. "If the objector meant to insinuate, that R. Stephens has in seventy, or in any number of places varied from the whole tenor of his authorities, and interposed an arbitrary unsupported lection of his own, in contravention of them all; the insinuation is illiberal, and being unwarranted by any proof, it ought to be rejected with disdain." I wish however for your own sake, though not for my own, for I do not think myself in danger, that in your next edition, which will probably be called for, as your works have a rapid sale, you would expunge this and many other sentences of the same description, because, instead of defeating your adversaries, you turn the point of your weapon against yourself.

26. The words used in the printed index of the library, or the Catalog. Lib. MSS. Bibl. R. Tom. II. p. 19 are: *Is Codex olim Monachi cujusdam Rhacendytæ nomine, quartusque ex eorum numero, quos Robertus Stephanus adhibuit, etc.* In copying these words, you have written (Appendix p. 62) *exhibuit* instead of *adhibuit*, and thus have made Stephens exhibit his MSS. when he exhibited only their readings.

decisive kind." Now if you really are in possession of so many decisive examples, it is a pity that you have exhibited such a miserable sample. But I own that my faith here deserts me, because no man, in selecting a few examples out of many, which he is able to produce, would prefer the refuse, and reject those which are good. On the contrary, Sir, I have so high an opinion of your judgement, that I consider the examples, which you have quoted, as the choicest in your whole collection. With respect to the pretended seven hundred variations between the MS. 106 and Stephens's δ , I must beg leave to enter a caveat against your assertion: for the MS. δ is not quoted even six hundred times²⁷ in Stephens's margin, and therefore it cannot contradict the MS. 106, in seven hundred places. But I suppose that you have here followed your old rule, and that having discovered seven hundred readings in the MS. 106, which Stephens has *not* quoted from his MS. δ , you conclude from Stephens's silence that those readings were not in the MS. δ . Did you never hear, that Mill discovered seven hundred readings in the Complutensian edition, which Stephens has not quoted from his Codex α ? Yet no man in his senses would set down these readings as contradictions to Stephens's margin, and argue from them to the non-identity of the Codex α and the Compl. edition: for they prove exactly what *your* seven hundred prove, that out of thirteen hundred variations, Stephens has quoted less than six hundred²⁸. — Before I conclude this article, I have one question to propose. Since Stephens's margin really speaks between five and six hundred times in the case of the MS. δ , what is the reason that

27. See Letter VI. Note 3.

28. In the same Note, in which you say that you have discovered seven hundred contradictions between the MS. 106 and Stephens's MS. δ , you relate, that you have discovered in all the eight more than nineteen hundred. I have already shewn, what seven hundred of them must be: and I think it not improbable, that the remaining twelve hundred are of the same stamp.

you have selected examples from the MS. 106 in places, where Stephens's margin is silent. I suspect that Stephens's positive evidence was so perverse, that you were reduced in despair to take refuge to his negative evidence. On this subject I refer you to your own book p. 433, where you say that "negative evidence though multiplied infinitely will still be no more than negative, and that the *slightest* positive testimony will *at all times and on all occasions* totally overbalance and destroy it." If you are so sensible of the importance of positive evidence, why did you not lay before the public that part of your collation, in which the readings peculiar to the MS. δ appear, of which Mill (Prol. §. 1162-1164) has given a catalogue to the amount upwards of thirty? A contradiction in these would have been of some importance: but on the other hand if these peculiar readings of the MS. δ really exist in the MS. 106, allowances being made for the errors of the pen and of the press, they will afford a proof of the identity²⁹ of the MSS., which your imaginary variations will not affect. Now of these thirty singular readings, you have thought proper to mention *not one*. Untill you have produced therefore this part of your collation of the MS. 106, I must consider your intended proof of diversity as a proof of identity³⁰: for no man, who possessed

29. You will observe however, that, though an agreement in these singular readings will establish the identity of the MSS., a disagreement in these readings will afford no absolute proof of diversity: for mistakes are as easily made in regard to singular, as in regard to common readings.

30. This I may fairly do, because out of the fourteen examples, which you have produced in the case of the MS. in question, not less than nine are either totally false, or prove nothing, or prove against yourself. How many of the remaining five are accurate, I cannot determine, because I have not access to the MS. 106. But if I had access to this MS., as I have to Stephens's margin, it is not improbable, as I have detected in your collation many inaccurate representations of the latter, that I should find some few in respect to the former. But if these five readings really exist in the MS. 106 as you have represented them, yet they bear

your prudence and fortitude, would be silent, if by speaking he might hope to gain his cause, or would speak, if by speaking he might expect to lose it.

Codex Stephani ε ——— Codex Regius 112.

To prove that the MS. 112 is not Stephens's MS. ε, you have produced eight examples, of which the first is false, and the fifth proves nothing. And to prove that the MS. 112 is neither Stephens's ε, nor any other of his MSS. you have quoted nine examples, of which the three first are false, the fourth proves rather against your opinion than for it, and the five last prove nothing³¹.

so insignificant a proportion to the whole number of Stephens's quotations from the MS. δ, which amount to not less than five hundred and seventy nine, that, instead of overturning the commonly received opinion, they contribute indirectly to its support, as they expose the weakness of the arguments, which are directed against it.

31. Among seventeen examples therefore, there are only six which are valid: and in four out of these six the difference between your quotations and those of Stephens is very immaterial. In the second example the difference is merely between ἐκ ἀρκέσει, (or as written sometimes ἐκ ἀρκέσει) and ἐκ ἀρκέσει: in the fourth, between πολλοὶ ἀκούοντες and πολλοὶ ἀκούσαντες: in the sixth, between καὶ μὴ κρίνετε and μὴ κρίνετε: in the seventh between ἰδὼν τὸν διαλογισμὸν and εἰδὼς (which is often written in Greek MSS. ἰδὼς) τὸν διαλογισμὸν. In all these examples the difference is so trifling, that you and Stephens's collator may have copied from the same MS. though your extracts do not agree in every tittle. The only difference of any consequence is in your third and eighth examples, taken from Matth. XXVIII. 2. Rom. VIII. 32. In the former τὸ μνημεῖον, in the latter χρῆμα, is quoted in Stephens's margin with ε annexed to them, in addition to Stephens's text, neither of which additions are in your quotations from the MS. 112. If therefore your representation be just, the two readings ascribed in Stephens's margin to the MS. ε, at Matth. XXVIII. 2 and Rom. VIII. 32. could not have been taken from the MS. 112. But as a reading taken from the MS. δ or the MS. ε might be very easily printed in Stephens's margin

In the former set, your first example is of so curious a nature, that I must relate the history of it at full length. Robert Stephens in his first edition of the Greek Testament had printed the words οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ Matth. XIX. 28. without a comma between μοι and ἐν, in the same manner as Erasmus had done, who connected ἐν τῇ παλιγγενεσίᾳ with οἱ ἀκολουθήσαντές μοι. In his second edition, Stephens adopted the punctuation of his father in law Colinaeus, and inserted a comma before ἐν τῇ παλιγγενεσίᾳ, which separates this expression from the preceding words, and refers it to καθίσεσθε in the latter part of the verse. In his third edition he again followed the punctuation adopted by Erasmus; but as his five MSS. γ, δ, ε, ζ, ιβ, had the punctuation of his second edition, and the position of the stop makes in this place an alteration in the sense, he thought it necessary to remark, that five of his MSS. had a stop before ἐν τῇ παλιγγενεσίᾳ, which he has expressed in Greek, in the following manner: Πρὸ τῆς ἐν τῇ παλιγγενεσίᾳ, διασολὴν ἔχουσι τὸ γ, δ, ε, ζ, ιβ. In decyphering

with the mark ε annexed to it by mistake, instead of the right mark, these two solitary examples will not avail you. Whoever attempts to prove that the MS. 112 is not the MS. which Stephens denoted by the mark ε, must produce examples, which are not only so materially different, that their difference could not have been occasioned merely by the negligence of collators, but likewise so numerous, as to make it improbable, that the compositor should have so frequently set ε by mistake for the mark of another manuscript. Now whoever is acquainted with the business of printing, and knows how frequently one letter is set for another, and how difficult it is to detect an erratum in a letter, which is merely a numeral, will think it probable that among 100 readings, to which ε is affixed, there are at least 2 or 3, in which ε is falsely set for the mark of some other MS. But, if you consult Stephens's margin, you will find that ε is affixed to between four and five hundred readings, independently of those, which are quoted under the general notation π, or ἐν παντί. In the case of the Codex ε therefore, unless the number of real, and material contradictions greatly exceeds ten, they cannot be of any weight.

ing these words you have unfortunately construed the Greek preposition *πρὸ* like the Latin *pro*, and have taken it in the sense of “for,” or “instead of,” which in Greek, Sir, is expressed by *ἀντὶ*. Hence you concluded, that Stephens meant to say “instead of *ἐν τῇ παλιγγενεσίᾳ* the MSS. γ, δ, ε, ζ, ιβ, read *διασολὴν ἔχουσι*,” and have accordingly quoted *οἱ ἀκολουθήσαντές μοι διασολὴν ἔχουσι ὅταν*, as the reading of the Codex Stephani ε, which you say contradicts the reading of the MSS. 112. The learned Doctors of the Sorbonne, in examining the very edition, in which you have been so unfortunate, fell into the contrary mistake, and took the various readings in Stephens’s margin for the annotations of the editor, which they condemned as containing heretical doctrines³². But the writer of the Codex Corfendoncensis met with the very same accident as yourself: and, as it is always a comfort to have a companion in distress, I will relate to you the whole story. The common text at 2 Cor. VIII. 4. 5. is *δέξασθαι ἡμᾶς. καὶ ἔκαστος ἡλπίσαμεν*: but the best, and most numerous authorities reject *δέξασθαι ἡμᾶς*, which is probably an interpolation. The proprietor of an ancient MS., from which the Codex Corfendoncensis was copied, knowing that *δέξασθαι ἡμᾶς* was contained in some MSS. but rejected by others, and wishing perhaps to rescue these words from the charge of spuriousness, wrote, with a reference to *δέξασθαι ἡμᾶς*, the following note in the margin: *ἐν πολλοῖς τῶν ἀντιγράφων ἔτις εὔρηται*. The industrious scribe, who wrote the Codex Corfendoncensis, taking these words for a part of Holy Writ, which had been omitted in the text and supplied in the margin, transferred them into the body of his own work, and wrote as follows; *δέξασθαι ἡμᾶς. ἐν πολλοῖς τῶν ἀντιγράφων*

32. Rogo Decanum, Heus tu Domine, quid tandem, quid Regi referam? Blanda ille voce respondet, “Domini non sunt in ea opinione, ut Novum istud Testamentum vendatur.” Quamobrem, rogo. “Propter annotationes marginales,” ait. Varias lectiones docti Graece homines iudicabant esse annotationes quasdam, quae extra textum additae essent. R. Stephani Resp. p. 39.

ἔτις ἐνζηται, καὶ ὁ καθὼς ἡλπίζαμεν³³. — Your fifth example, taken from Mark VII. 26., proves no more than your first. I admit that your quotation from the MS. 112 differs from the reading ascribed in Stephens's margin to the MS. ε; the latter being Σύρα φοίνισσα, the former, according to your representation, Συραφοινίκησσα. But Σύρα φοίνισσα is an evident erratum in Stephens's margin for Σύρα φοινίκησσα, because not only the Codex ε, but likewise the Codex α is quoted for this reading, and the Codex α reads Σύρα φοινίκησσα. It is certain therefore, that the syllable *xi* was omitted by mistake. It is true that, according to your statement, the MS. 112 reads Συραφοινίκησσα with an *η* instead of an *ι*, and with the two words written in one, whereas Stephens's margin, even when corrected, would exhibit Σύρα φοινίκησσα. But, if I admit that your statement be accurate³⁴, it will prove nothing: for the exchange of *η* and *ι*, which is very common in the Greek manuscripts³⁵, is in general not noted by Stephens, who quotes his various readings with the

33. In one of my Notes to Michaelis's Introduction Vol. II. p. 729. I made an effort to rescue the character of this transcriber, because the expression used by Wetstein in his Note to 2 Cor. VIII. 4. is somewhat ambiguous, and therefore I interpreted it on the favourable side. But I have since learnt, that I conferred a greater honour on the transcriber than he deserved: for Alter, who has recollated the Codex Corfendoncensis, says in his Note to this passage; "*Post ἡμᾶς in textu legit ἐν πολλοῖς κ. τ. λ.*" See also Erasmi Apologia ad Jacobum Fabrum Stapulensem, p. 128, ed. Basil. 1520: and Wetsten. Prol. p. 45.

34. However I have some doubts on this subject, because you have been inaccurate in this very place in regard to Stephens's margin, and have quoted the reading of the MS. ε, as if it were one word, when Stephens has printed it in two.

35. The modern Greeks constantly pronounce *η* and *ι* alike: and it is probable that this mode of pronouncing is not peculiar to the Greeks of the present century, as *η* and *ι* are confounded in the most ancient manuscripts, which could arise only from the similarity of their sound, as *ι* and *η* have a very different shape.

same orthography, as he has used in his own text: and the circumstance that the two words are written together in the MS. 112, is of no importance, because Stephens has quoted seven MSS. for this reading, and therefore, if the majority agreed in having *Σύεα Φοινίκισσα* in two words, he would not, as we know from his general practice, have made a separate quotation for the sake of a MS. which had the two words in one.

Of the four first readings, which you have quoted from the MS. 112, in order to prove that it is neither Stephens's MS. ε, nor any other of his manuscripts, you say "they are in contradiction to the text, as well as to the margin of R. Stephens." Now a contradiction to Stephens's text is wholly foreign to your inquiry, which relates only to the readings of his manuscripts: as to the second part of your position, it is not true that the three first of these four quotations contradict readings ascribed by Stephens to the MS. ε, and the fourth proves rather against yourself. The first of them is *ἐσθίει καὶ πίνει*³⁶ Matth. XXIV. 49.: but in this place Stephens has no quotation whatsoever from the MS. ε, for he has quoted only his four MSS. β, ε, η, ιδ.: and yet this example, according to your account, is in contradiction, both to the MS. ε, which is not quoted at all, and likewise to all the rest of Stephens's MSS. though four only are quoted. Your second and third examples, taken from Matth. XXV. 29. 41., are of the same stamp: for in the former of these two instances Stephens quotes only α, δ, η, θ, ιδ, and in the latter he quotes β alone: consequently in these two places your quotations from the MS. 112 have no connexion whatsoever either with Ste-

36. I here take for granted that you have copied right from the MS. 112; however I have some doubts on the subject, because *ἐσθίει* and *πίνει* in the indicative not only have never been found in a Greek MS., but when connected with the rest of the sentence make a downright solecism. All the Greek MSS. hitherto examined, which have not *ἐσθίειν* and *πίνειν*, have *ἐσθίη* and *πίνη*, which are quoted by Stephens from his MSS. β, ε, η, ιδ.

phens's MS. ε in particular, or with his MSS. in general³⁷. In the fourth example you quote from the MS. 112, at Jude 22. 23. Ἐλέγχετε διακρινόμενοι. ὅς δὲ σώζεται, ἐκ πυρὸς ἀρπάζοντες, ὅς δὲ ἐλεᾶτε³⁸ ἐν φόβῳ, μισῶντες. In this passage Stephens's text is Ἐλεεῖτε διακρινόμενοι, ὅς δὲ ἐν φόβῳ σώζεται, ἐκ τῆς πυρὸς ἀρπάζοντες, μισῶντες. As a various reading το ἐλεεῖτε διακρινόμενοι he quotes ἐλέγχετε διακρινόμενους from his MSS. δ, ε, ι.: 2dly he quotes these three MSS., and likewise the MS. ια, for the omission of ἐν φόβῳ before σώζεται: and 3dly he quotes the MSS. δ and ι, for the insertion of ὅς δὲ ἐλεεῖτε ἐν φόβῳ before μισῶντες. Now your quotation from the MS. 112 agrees with Stephens's quotations from the MS. ε, in having ἐλέγχετε instead of ἐλεεῖτε and omitting ἐν φόβῳ before σώζεται. So far then your example proves against yourself. The only difference between your reading and that, which Stephens ascribes to the MS. ε consists in the termination of the participle, which follows ἐλέγχετε, the MS. ε having ἐλέγχετε διακρινόμενους, the MS. 112, according to your statement, ἐλέγχετε διακρινόμενοι. But I doubt whether

37. Moreover I doubt, whether you have copied right from the MS. 112. especially at Matth. XXV. 41. In this passage the common Greek text is πορεύεσθε ἀπ' ἐμῶ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ: but, according to your statement, the four last words of this passage, in the MS. 112, are τῷ ἡτοιμασμένῳ τῷ διαβόλῳ. Now before I can believe this, I must have better authority than your collation. It is true that blunders equally gross with that, which is displayed in this reading, are sometimes found in Greek MSS.: but as you have copied wrong in so many undeniable instances, I would rather ascribe the solecism to your transcript, than to the MS. itself.

38. It is evident that ἐλεᾶτε is an erratum for ἐλεεῖτε, there being no such word as ἐλεᾶω: nor indeed can any such verb be derived from ἔλεος, for nouns in ος produce verbs in εω and οω, but never in αω. Yet I have not ventured to make any correction, because the word is perhaps written with this cacography in the MS. itself. The Codex Alexandrinus has there a two-fold mistake; for not only Α is falsely written for Ε, but the termination Ε is written ΑΙ, so that ΕΛΕΕΙΤΕ appears in the elegant form of ΕΛΕΑΤΑΙ.

you have copied right from the MS. 112: for all the Greek MSS. of which we have any knowledge³⁹, that change ἐλεεῖτε into ἐλέγχετε, change also διακρινόμενοι to διακρινόμεναι, like the Vulgate, which has arguite judicatos, a reading found likewise in the Coptic, the Ethiopic, and the Armenian versions. The insertion of ἔς δὲ ἐλεεῖτε ἐν φόβῳ before μισῶντες, which takes place in the MS. 112, proves nothing, because Stephens's margin is silent on those words in respect to the MS. ε; no man therefore can assert that the MS. had not those words. On the contrary, though they are not quoted from the MS. ε, it is at least probable that the MS. contained them, 1st because most⁴⁰ Greek MSS., which read ἐλέγχετε διακρινόμεναι and omit ἐν φόβῳ Ver. 22, re-instate ἐν φόβῳ preceded either by ἔς δὲ ἐλεεῖτε, or ἔς δὲ ἐλέγχετε in the 23d verse, and 2dly because Stephens's margin ascribes ἐλέγχετε διακρινόμεναι to the MSS. δ, ε, ι, likewise the omission of ἐν φόβῳ Ver. 22. to the same three MSS. and the insertion of ἔς δὲ ἐλεεῖτε ἐν φόβῳ Ver. 23. to the MSS. δ and ι. Since the MS. ε therefore agreed with the MSS. δ and ι, in the two first readings, it is highly probable, that it did so in the last, and that either Stephens's collator overlooked the reading, or, what I rather believe, that Stephens's compositor left out the letter ε by accident, and consequently neglected to ascribe to this MS.

39. Laurentius Valla in his Note to Jude 22, after having quoted the reading of the Vulgate "Et hos quidem arguite judicatos etc. adds Ego quidem sic transferrem, "Et alios quidem arguite discernendo, alios vero in timore salvate ex igne rapientes; καὶ ἔς μὲν ἐλέγχετε διακρινόμενοι, ἔς δὲ ἐν φόβῳ σώζετε ἐκ πυρὸς ἀρπάζοντες. But whether Valla really found this reading in a Greek MS. or gave it as his own conjecture it would be difficult at present to determine. Mill likewise produces ἐλέγχετε διακρινόμενοι in his Proleg. §. 506, and conjectures that it was the original reading: but he was not able to quote a single MS. in its favour.

40. If we had complete collations, it would perhaps appear that this might be affirmed not only of most, but of all the Greek MSS.

a reading, which belonged to it. — Your fifth and sixth examples, taken from Matth. IX. 2. XXVI. 55, prove nothing: for though your quotations from the MS. 112 contradict the readings which Stephens in these two places ascribes to all his Copies of the Gospels, they do not contradict the readings of the MSS. themselves, because Stephens's extracts are false. If you ask me, by what method I have made this discovery, I answer, by consulting the Codex *æ* or Compl. edition, which as well as the Codex *ε* is included under the notation *π.* or *ἐν πᾶσι*. Now the Codex *æ* instead of having the two readings at Matth. IX. 2. XXVI. 55. quoted in Stephens's margin with *π.* or *ἐν πᾶσι* annexed to them, has those very readings, which you have quoted from the MS. 112: namely *ἀφένται σοι* in the former instance, and *συλλαβεῖν με*, without any mark of interrogation in the latter. — In your seventh, eighth, and ninth examples you quote from the MS. 112. *χαρησέτε* at Luke VI. 23. *ἐκκρυπτον* at Luke XI. 33. and *ἐζησθε*, at Rom. XIV. 9. Now I grant that these three readings differ from those, which Stephens has quoted with the mark *π.* annexed to them: for in the first instance Stephens's margin exhibits *χάριτε*, in the second *κρυπτὴν*, in the third *ἐζήσεν*. But as the three readings, which you have produced, as those of the MS. 112, are not Greek ⁴¹, you cannot expect that they

41. "Εζησθε is a manifest erratum, either in the MS. or in your transcript, for *ἐζήσε*: and, as *ἐζήσε* is quoted by Stephens, this example, when properly corrected, proves against yourself. *χαρήσετε*, if the word is really thus written in the MS. might have been considered by Stephens as a mistake for *χάριτε*; and in that case, this reading likewise is unfavourable, because Stephens has quoted *χάριτε*. Nor would he have erred, if he had considered *χαρήσετε* as faulty; for though *χαρήσω* is said in the Greek grammars to be a first future active of *χαίρω*, as well as *χαρῶ*, yet *χαρήσω* no where occurs either in the Septuagint or in the Greek Testament, and I believe not in the Classic Authors, whereas *χαρήσομαι* occurs very frequently, being the second future passive, not the first future middle. Such an adjective as *ἐκκρυπτος* you will hardly find, either in a Greek Lexicon, or in a Greek author. Perhaps the preposition *εἰς*, which immediate-

should be found among Stephens's quotations. Whether these Errata are in the MS. itself, or you have copied wrong, I will not pretend to determine: nor would the determination be of any consequence, since Stephens would not have quoted such readings, though he had found them in a Greek MS., without making the proper corrections.

You have therefore not only failed in your attempt to prove that Stephens's MS. ϵ is not the MS. 112, but have really contributed to the establishment of the opinion, that they are one and the same, by exposing the weakness of the arguments on your side of the question, and thus indirectly strengthening the arguments on the other side.

Codex Stephani ϵ ——— Codex Regius 72.

To prove the non-identity of the MS. 72 and Stephens MS. ϵ , you have produced nine examples: and six more, to prove that the MS. 72 is neither Stephens's MS. ϵ , nor any other of his manuscripts. In the former set, I admit that your nine quotations from the MS. 72 vary from the correspondent nine readings ascribed in Stephens's margin to the MS. ϵ . But as this MS. is quoted more than two hundred times in Stephens's margin ⁴², we may expect more than nine mistakes among the readings, which are ascribed to it, and consequently more than nine contradictions between Stephens's quotations, and the readings of the manuscript itself ⁴³. Even therefore, if it were certain that your

ly precedes $\mu\epsilon\tau\alpha\tau\epsilon\rho\acute{\alpha}\nu$, was in the MS. 112 written $\epsilon\sigma$, which you took for $\epsilon\kappa$, and considered, not as a preposition governing a simple noun, but as making a part of a compound.

42. See Mill's Prol. §. 1166.

43. It has been shewn in the sixth Letter, that out of 578 readings ascribed to the Codex α , 48 are false. We may expect therefore that, among upwards of 200 readings ascribed to the Codex ϵ , at least 16 are false.

extracts from the MS. 72 were perfectly accurate, your proof would be of no value. Whether they are, or are not, I cannot positively determine, because I have not access to the MS. itself: but there is one, in which I suspect that you have made a mistake. In your second example, you say that the MS. 5 read $\pi\alpha\tilde{\nu} \tilde{\varsigma}\nu \delta\acute{\epsilon}\nu\delta\epsilon\omicron\nu$ Matth. VII. 19, but that the MS. 72 does not read $\tilde{\varsigma}\nu$ in that passage. Now that the MS. 72 reads $\pi\alpha\tilde{\nu} \delta\acute{\epsilon}\nu\delta\epsilon\omicron\nu$ without $\tilde{\varsigma}\nu$ I will readily grant: but I doubt whether the MS. 72 reads $\pi\alpha\tilde{\nu} \delta\acute{\epsilon}\nu\delta\epsilon\omicron\nu$ without $\tilde{\varsigma}\nu$, Ver. 19, where Stephens makes his quotation from the MS. 5. For you will observe that $\pi\alpha\tilde{\nu} \delta\acute{\epsilon}\nu\delta\epsilon\omicron\nu$ occurs, not only Ver. 19., but also Ver. 17: and that many MSS., beside the Codex 5, insert $\tilde{\varsigma}\nu$ Ver. 19, but that no MS. inserts $\tilde{\varsigma}\nu$ Ver. 17. It is therefore not improbable that you hit upon the $\pi\alpha\tilde{\nu} \delta\acute{\epsilon}\nu\delta\epsilon\omicron\nu$ where it occurs for the first time⁴⁴; if so, you of course found it without $\tilde{\varsigma}\nu$, but then your quotation will not contradict that of Stephens. A similar mistake might have been made by Stephens's collator in respect to the reading quoted in your eighth example, where you say that Stephens's MS. 5 added $\tau\omicron\nu\nu \lambda\omicron\gamma\omicron\nu$ after $\acute{\alpha}\nu\tau\omicron\iota\varsigma$ Mark. IV. 34: but that the MS. 72 does not exhibit this addition. This I believe, in the place where you examined the manuscript: but I doubt whether that place was the same, as the place from which Stephens's collator drew his quotation. For $\epsilon\lambda\acute{\alpha}\lambda\epsilon\iota \acute{\alpha}\nu\tau\omicron\iota\varsigma$ occurs Ver. 33. as well as Ver. 34: and the places are so near to each other, that in Wetstein's and Stephens's editions, they are in two contiguous lines. In the former, no Greek MS. of the Gospels has been quoted, which has not $\tau\omicron\nu\nu \lambda\omicron\gamma\omicron\nu$ after $\acute{\alpha}\nu\tau\omicron\iota\varsigma$: but in the latter place very few, if any⁴⁵, have $\tau\omicron\nu\nu \lambda\omicron\gamma\omicron\nu$.

44. As you describe the MS. 72 (Appendix p. 63) as being of the quarto size, the two places cannot be far asunder. In Wetstein's edition they are separated only by an interval of one line.

45. Among all the MSS. of the Gospels, which Wetstein and Griesbach have collated, not one has this addition Ver. 34: at least they have quoted it from none of those which they

you after αὐτοῖς. Now an exchange of the two verses, in a manuscript, which has not these divisions, is so easily made, in this example, as well as in the other, that neither of them can be admitted as satisfactory evidence, that you and Stephens's collator examined different manuscripts.

Of the six examples, which you have produced to prove that the MS. 72 is not any of Stephens's manuscripts, there is not one, which shews what you intended. In your first example you say that all the MSS. of R. Stephens read καλῶς ποιεῖτε τοῖς μισθῶσιν ὑμᾶς Matth. V. 44.: but that the whole clause is omitted in the MS. 72. Now I grant that τοῖς μισθῶσιν (but nothing more) is quoted in Stephens's margin, as a various reading to τὰς μισθώσας, with the notation ἐν πᾶσι annexed to it. By ἐν πᾶσι Stephens could mean nothing more, than that τοῖς μισθῶσιν was read instead of τὰς μισθώσας, in all his MSS. of the Gospels, which contained the passage: but if the passage was totally omitted in any one of his manuscripts, as you say it is in the MS. 72, it is clear that that MS. could not be included in the notation. However if I were disposed to admit this part of your first example, I could not possibly admit the other part, in which you say that the MS. 72 omits εὐλογεῖτε τὰς καταρωμένους ὑμᾶς, and reads προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, "in dissension with all the authorities of R. Stephens": for in this part of Matth. V. 44. R. Stephens has quoted no manuscript whatsoever. You yourself, Sir, were not quite satisfied with this example: for after the word "dissension,"

themselves collated. And among all the MSS. of the Gospels collated for Mill's Greek Testament, this reading has been quoted only from one, namely the Codex Colbertinus 2844: but this MS. Mill did not collate himself, but quoted the extracts, which had been sent to him from Paris. It is true that Mill found this addition in two Evangelistaria, which he denotes by Bodl. 4, and 5: but we cannot argue from an Evangelistarium to a regular MS. of the Gospels, because the former abound with additions, which are not found in the latter.

you have added in a parenthesis "as it seems." — In your second example you say, that the MS. 72 reads ἀσπάσθησθε τοὺς ἀδελφοὺς Matth. V. 47: whereas R. Stephens affirms that all his MSS. read τοὺς φίλους in this passage. Now that τοὺς φίλους is quoted in Stephens's margin with ἐν παντί annexed to it, I grant, from which vague notation however you will not derive much advantage: but when you add that the MS. 72 reads in the same verse οἱ ἔθνηκοὶ τῷτο ποιῶσι "in opposition to the text and margin of R. Stephens, I must answer that neither Stephens's text, nor Stephens's margin, are in this passage at all to your purpose. With an opposition to his text you have nowhere the least concern: and in this place you have as little concern with his margin, for though Stephens quotes, not οἱ ἔθνηκοὶ τῷτο ποιῶσι, which you say is in the MS. 72, but οἱ ἔθνηκοὶ τὸ αὐτὸ ποιῶσι, yet he ascribes this reading only to his MSS. β and δ. Consequently this example affords an argument, that the MS. 72 is neither Stephens's β nor δ, which no man ever supposed it to be: but it affords no argument that it is not Stephens ε, to which your inquiry relates in this article. Your third and fourth examples contain nothing more, than a repetition of two readings ⁴⁶, of which I have already shewn that they are of no value. Nor do your fifth and sixth examples, taken from Matth. IX. 18. XII. 35. shew what you intended, namely that the MS. 72 is not *any* of Stephens's manuscripts, because in both places Stephens has quoted only a part of his MSS. and not all even of those, which contained the Gospels ⁴⁷.

⁴⁶. τῷ ἑκατοντάρχῳ Matth. VIII. 13, and ἀφίονται σοι Matth. IX. 2. The former you had quoted in the case of the MS. γ, the latter in that of the MS. ε.

⁴⁷. These two examples you should have placed in the first of the two sets of examples produced in this article: and in that place I should have made no objection to them. — It is extraordinary that in the Gospel of St. Matthew you break off your collation of the Codex ε with the twelfth chapter, though the thirteenth chapter exhibits a much more important reading

Codex Stephani ζ ——— Codex Regius 47.

To prove that the MS. 47 is not Stephens's MS. ζ, you have produced ten examples, in the fifth of which you say. "R. Stephens affirms that his MS. ζ read διαβολὴν ἔχει in Matth. XIX. 28, neither of which words are found in that passage in the MS. 47." I really, Sir, should wonder if they were. You have quoted also three examples to shew that the MS. 47 is not any of Stephens's manuscripts: but the first is nothing more than a reading⁴⁸, which you have quoted twice already, and of which I have shewn that it is of no value. Of the remaining eleven examples in this article I shall only observe at present, that most of them are taken from the Gospels: and yet, according to the description, which you have given of the MS. 47, it does not contain the Gospels⁴⁹. Whether you have collated the MS. which is really numbered 47, and have given an imperfect description of it in your Appendix, or whether you have collated a wrong manuscript, I cannot positively determine. But it is most probable that you have collated the right manuscript, but described it imperfectly.

Codex Stephani ζ ——— Codex Regius 49.

Having attempted to prove that the MS. 47 is not Stephens's MS. ζ, you proceed to shew that the MS. which is

of this MS. than any which you have produced: for it is so long that it occupies eight lines in Stephens's margin, and is likewise a very uncommon reading. But perhaps it was in the MS. 72, and therefore unfavourable.

48. τῷ εκατοντάρχῳ Matth. VIII. 13.

49. In your Appendix p. 64. you describe the MS. 47 thus. "It contains the Acts, all the Epistles, and the Apocalypse." But in the Catalogus Libr. MStorum Bib. Reg. Tom. II. p. 13, the contents of the MS. 47 are described thus, 1. Quatuor Evangelia. Praefixus Caputum Index. 2. Acta Apostolorum. 3. Septem Epistolae canonicae. 4. Epistolae Pauli, quibus praemittuntur argumenta. 5. Duo Synaxaria. 6. Apocalypse. 7. Psalmi et Cantica.

numbered 49, is no more Stephens's MS. ζ than the foregoing⁵⁰. For this purpose you produce five examples: the second of which is a repetition of the *διαβολὴν ἔχουσι*, which you say is not in the MS. 49: in the third and fourth examples the difference is very trifling⁵¹: and the fifth, is the repetition of a reading⁵², of which I have already shewn that it proves nothing. Further, to prove that the MS. 49 is neither Stephens's MS. ζ, nor any other of his MSS. you have produced three examples: but all three put together are of no value whatsoever. In the first of them, you have again a reading which you had quoted before⁵³, of which I have already shewn, that it proves nothing. The second example proves no more than the first; for though the MS. 49 reads *ἐνέκρυψεν* Matth. XIII. 33. and Stephens ascribes *ἐκρυψεν* to all his copies of the Gospels, yet as the Codex *α* or Compl. edition reads, not *ἐκρυψεν* as printed in Stephens's margin, but *ἐνέκρυψεν* with the MS. 49, it is certain that Stephens's margin is here false. The third and last example in this set proves no more than the other two, and is moreover totally false. You say, indeed, that the MS.

50. The reason, why it has been doubted, whether that which Stephens called his seventh manuscript or Codex ζ, is the MS. which is at present numbered 47, or that which is numbered 49, is the alteration which has been made in the arrangement and numbers of the MSS. in the royal library since the time of Le Long, who determined the numbers, by which the Codices Stephanici were marked in the year 1720, imperfectly indeed in the *Journal des Sçavans* Vol. LXVII. p. 650, but more fully in his edition of the *Bibliotheca sacra* (Tom. I. p. 208) published at Paris in 1723.

51. In the third example, the whole difference is between *ὡς κόκκον σινάπεως* and *ὡς κόκκῳ σινάπεως*, in the fourth between *αὐτῷ ἵνα καὶ δυνάμεις — γίνωνται*, and *αὐτῷ καὶ δυνάμεις — γίνονται*.

52. *Σύρα φαίνισσα* Mark VII. 26. See the article of the Codex Stephani *ε*.

53. *Αφέωνταί σοι* Matth. IX. 2. See the article of the Codex Stephani *ε*.

49 reads *σὺ οὖν τί λέγεις περὶ αὐτῶ* John VIII. 5. in contradiction to the margin⁵⁴ of R. Stephens. But if you again consult Stephens's margin, you will find that no other MSS. are quoted in the compass of those words, which you produce from the MS. 49, than the three MSS. which Stephens noted by δ, θ and ιδ, to which Stephens ascribes *περὶ αὐτῆς* as inserted after *σὺ οὖν τί λέγεις*, in addition to the common text, which has *σὺ οὖν τί λέγεις* alone. Even therefore if it be true that the MS. 49 inserts, not *περὶ αὐτῆς*, but *περὶ αὐτῶ*, as you represent it, still it would not be true, that this reading of the MS. 49 contradicted the reading of the MS. ζ, for ζ is not quoted here. But I much doubt, whether you have copied right, for *περὶ αὐτῶ* has not only been never quoted from a Greek manuscript⁵⁵, but when connected with the preceding discourse⁵⁶, makes either a solecism, or downright nonsense. Before I have done with the reading, which you have quoted from the MS. 49 at John VIII. 5, I must take notice of a very remarkable circumstance. R. Stephens in the short compass of the three verses John VIII. 4. 5. 6. has quoted six various readings, five of which are from the Codex ζ; and of these five, one consists of three, another of four words. In this passage therefore you had ample scope for a comparison of the readings, ascribed by Stephens to his MS. ζ, with those of the MS. 49. But on all these five readings you have thought proper to observe a profound silence, and have quoted only that reading from the MS. 49, which corresponds to the reading *not* ascribed by Stephens to the MS. ζ. Now as you could hardly fail to make the comparison in at least some of the other five, as they are all printed close

54. You say likewise "to the text of R. Stephens," on which subject I have already said enough.

55. A very great number of MSS. insert *περὶ αὐτῆς*, for which I suspect that your *περὶ αὐτῶ* is an erratum.

56. The discourse is of the adulterers (John VIII. 1 - 11,) to whom *περὶ αὐτῶ* is not very applicable.

together, I can explain your silence, on no other supposition than, that these five readings ascribed in Stephens's margin to the MS. ζ are the readings of the MS. 49.

You have not given therefore even the shadow of a proof, that the readings, which Stephens has quoted in the four Gospels with the mark ζ. annexed to them, were not taken from the MS. numbered 49: and from your total inability to prove this position I should deduce therefore the same inference, as I did in respect to the MSS. δ and ε, if the MS. ζ were not pressed with difficulties, which do not attend the other seven, which Stephens borrowed from the royal library. Stephens's margin exhibits readings with the mark ζ annexed to them, not only in the Gospels, but likewise in the Epistles: whereas the MS. 49 contains the four Gospels alone. If however the readings, which Stephens has quoted in the Gospels with the mark ζ, are found in general in the MS. 49, (and one might almost conclude that they were, since you have collated the MS. and have not been able to shew the contrary) this difficulty will be of no consequence, since the MS. which Stephens called ζ might have consisted of two volumes, in the first of which were contained the Gospels only, in the second other parts of the New Testament, and these two volumes may have been afterwards numbered in the royal library as two separate manuscripts. Or Stephens himself may have denoted a MS. of the Gospels by ζ, and likewise a MS. of the Epistles by ζ, though they were not parts of the same whole, in the same manner as Wetstein has used the letter D, to denote the Codex Bezae in the Gospels and the Acts, and the same letter D, to denote the Codex Claromontanus in the Epistles of St. Paul⁵⁷. Le Long, who in 1720

57. If no typographical error has taken place, Wetstein must have considered the MS. which Stephens calls ζ in the Gospels, as a distinct manuscript from that which he calls ζ in the Epistles. The former, according to Wetstein's description Tom. I. p. 46. was numbered 2242, at the time when he examined

undertook to determine the numbers, by which the eight MSS. which had been borrowed by R. Stephens from the royal library, were then (viz. in 1720) marked in that library, describes the MS. which he believed to be the Codex Stephani ζ thus, Quatuor Evangelia, Epistolae Pauli, Epistola Jacobi, 1 et 2 Petri, et 1 Joannis. Codex Regius 2242. This account he gives in his Table of Stephens's MSS. in his Biblioth. sacra Tom. I. p. 208. ed. Paris 1723. And p. 178 of the same volume, where he enumerates the MSS. of the Greek Testament in general, he says, "Quatuor Evangelia, Epistolae Pauli et Canonicae⁵⁸, Graece. Codex membranaceus quo usus est Stephanus, quemque litera ζ notavit. — Bib. Reg. Cod. 2242. Now the MS., which is at present numbered 49, was numbered

the MSS. in the royal library, the latter according to his description Tom. II. p. 11. was then numbered 2241. I had hitherto considered this last number as an Erratum in Wettstein's N. T. for 2242, not only because Le Long, with whom Wettstein agrees in respect to the numbers of the other seven MSS., calls Stephens's Codex ζ, in general and without making any distinction, Codex Regius 2242, but because Wettstein himself in his Note to 1 John V. 7. calls Stephens's ζ, Codex Regius 2242 even in the Epistles. But since I have examined your collations, I begin to doubt, whether Wettstein did not write 2241 by design, Vol. II. p. 11, and 2242 by mistake in his Note to 1 John V. 7. I acknowledge however that I am unable to decide.

58. Here Le Long describes Codex Regius 2242 as containing the Catholic Epistles in general, without making any exception, whereas in his Table of Stephens's MSS. p. 208. he ascribes to Codex Regius 2242, the four first Catholic Epistles, and is silent as to the three last, as he had likewise been in the Table of Stephens's MSS. which he had given in the Journal des Sçavans for the month of June 1720. If the Codex Regius 2242 is not defective in the three last epistles, I can assign no other reason, why Le Long enumerated only four, than this, that the mark ζ no where appears in Stephens's margin in the three last Catholic Epistles. Hence Le Long, in a place where he professedly treats of Stephens's MSS. might easily, either by accident or by design, pass over these three Epistles in silence.

in Le Long's time 2242, as all persons are agreed, who have examined the manuscript⁵⁹; and you yourself relate in your Appendix p. 64, where you describe the MSS. 49, that it was formerly numbered 2242. — It appears then, 1st that Stephens's Codex ζ, whether it consisted of one or of two volumes, contained both Gospels and Epistles: 2dly that the MS., which Le Long believed to be the Codex Stephani ζ, and to which he ascribes both Gospels and Epistles, (whether in one or in two volumes he does not say) is called by him in three several places Codex Regius 2242: and 3dly that 2242 was in the time of Le Long the number affixed to the MS. which is now numbered 49. Yet it is certain that the MS. 49, according to the new arrangement, contains the Gospels only⁶⁰. Shall we conclude then that two separate volumes, one containing the Gospels, the other the Epistles, were formerly considered as parts

59. This admits no doubt, because when the new arrangement was made in the Greek MSS. of the royal library, which was shortly before 1740, (in Montfaucon's *Bibl. Bibliothecarum* printed in 1739 the old numbers are still retained) the year in which that Volume of the *Catalogus Lib. MSS. Bib. regiae*, which contains the Greek MSS., was printed, the old numbers were still retained in each manuscript, and in the written catalogue of the library; which still remains there, all the new numbers were added at the side of the old. See Mr. Fleischer's account, printed in Michaelis's *Introduction*, Vol. II. p. 298. ed. Cambridge. This caution was indeed absolutely necessary, or no one would have been able to find, without great difficulty, the MSS. which Simon, Le Long, Wettstein etc. had quoted according to the old numbers. It would likewise have been of great advantage to those, who are engaged in sacred criticism, if in the printed catalogue the old numbers had been mentioned at the end of each article.

60. The description given in the printed Catalogue of the MS. 49 is, *Codex membranaceus. Ibi continentur Evangelia quatuor. Praemittuntur Evangeliorum canones, ut et Eusebii ad Carpianum epistola. Is codex undecimo saeculo exaratus videtur.*

parts of the same whole, and as composing only one manuscript: that when the new arrangement was made, which was about the year 1740, these two volumes were separated, and noted as distinct MSS. because perhaps it was found on a nearer examination, either of the handwriting, or of the vellum, or of the number of the lines in each page, that they were in fact not parts of the same whole⁶¹: that the MS. now numbered 49 is only the first volume of that, which Le Long called Codex regius 2242, and that the second volume is now arranged among the MSS. of the Epistles under some other number⁶²? I do not see how we could conclude otherwise than, that the MS. 49 was a part, and a part only of Le Long's Codex Regius 2242, were it not for a circumstance, which I shall mention in the next paragraph. I should likewise conclude, were it not for the same circumstance, that the MS.

61. Thus the Codex Claromontanus was formerly considered as a continuation of the Codex Cantabrigiensis. If therefore the latter, instead of being sent to Cambridge, had been deposited, as well as the former, in the library of the K. of France, it is probable that they would have been arranged together as making parts of the same whole. And it is likewise probable, as it has been since discovered, that they are not parts of the same whole, that they would have been separated in the new arrangement, and the one placed among the MSS. of the Gospels, the other among the MSS. of the Epistles.

62. The MS. 49 is in folio: consequently if any MS. containing the Epistles was ever considered as its second volume, it must be likewise in folio. But it appears from the printed catalogue, that there are only five folio MSS. of the Epistles, or of the Acts and the Epistles, in the royal library. They are numbered 56, 57, 58, 59, 60. The first and the three last were purchased in modern times from the libraries of Mazarin, Tellier or Colbert: and therefore were not in the royal library in the time of R. Stephens. But the MS. 57 *may* have been formerly attached to the MS. 49 as its second volume. It would be worth while to examine this MS. in order to see whether it contains the readings, which Stephens quotes in the Epistles with the mark § annexed to them.

49 was really that, from which Stephens drew the readings quoted with ζ annexed to them in the Gospels: and that some other MS. in the royal library, formerly attached to it, but now detached from it (perhaps, the MS. 57) supplied him with those readings, to which he annexed the mark ζ in the Epistles. For, though you have collated the MS. 49, you do not attempt to produce more than eight contradictions between the readings of that MS. and those, which Stephens has quoted from his MS. ζ in the Gospels: and of these eight, five are either false, or prove nothing, and in two more the difference is very immaterial.

The circumstance, to which I alluded in the preceding paragraph, and which renders it doubtful, whether the MS. 49, though formerly noted 2242, is a volume⁶³ of that MS. which Le Long calls Codex regius 2242, is that the MS. 47 was likewise once numbered 2242, though 2241 now appears in it, as its old number. For M^r Fleischer, in the account printed in Michaelis's Introduction, Vol. II. p. 300 of the Cambridge edition, relates that 2241 is a correction in this MS. from 2242, and that the number 2242, as first written, is still visible⁶⁴. Whether the librarian, who first wrote 2242 in this MS. perceived, as soon as he had written it, that he had made a wrong notation and made therefore immediately the proper correction: or whether the number 2242 remained unaltered in this MS. in the time of Le Long, and one of the librarians after the year 1720, corrected it to 2241, on finding that another MS. (that which is now marked 49) was numbered

63. It appears from the preceding paragraph that the MS. 49 can be only a part, and not the whole of Le Long's Codex regius 2242, if he meant it at all.

64. Of this correction you have taken no notice, in your description of the MS. 47, (Appendix p. 64), though it cannot be passed over in silence by any man, who would clear up the history of the Codex Stephani ζ.

2242, I am unable to determine⁶⁵. The latter is at least possible: and this possibility alone makes it doubtful, whether the MS. 47 is not the MS. which Le Long meant by Codex regius 2242, especially as the MS. 47 contains those very books, which Le Long ascribes⁶⁶ to the Codex regius 2242. In fact, unless the MS. now marked 49 had in Le Long's time another MS. attached to it as its second part, his Codex Regius 2242 cannot be any other than that, which is now marked 47, for the MSS. 47 and 49, are the only two which were ever numbered 2242 in the royal library⁶⁷. For this reason, in the Table of Ste-

65. This question can be determined only by examining whether the correction is made with the same ink, as that in which the other figures are written. If the correction is visibly in a different ink, it was probably not made, when 2242 was first written in the MS.

66. It is true that the MS. 47 contains more books, than Le Long has enumerated of his Codex regius 2242, which in his Bib. sacra Tom. I. p. 178 he describes as containing "Quatuor Evangelia, Epistolae Pauli et Canonicae: whereas according to the description given of the MS. 47 in the Cat. Lib. MSS. Bib. Reg. Tom. II. p. 13, it contains also the two remaining books of the N. T., the Acts, and the Apocalypse. But the Apocalypse is separated from the rest of the N. T. by two Synaxaries, and therefore might be easily overlooked. And though the Acts immediately follow the Gospels, yet Le Long's having neglected to mention them will not prove that the MSS. which he calls Codex regius 2242 is not the MS. which is now marked 47. For you yourself describe (Appendix p. 64) the MS. 47 as containing "the Acts, all the Epistles, and the Apocalypse:" whereas it is certain that the MS. 47 described in the catalogue above-mentioned contains also the four Gospels. Yet I would not therefore positively affirm, that you and the editors of this catalogue meant different MSS.

67. It has happened to several MSS. in the royal library, to have had the same numbers affixed to them: and they were distinguished from each other by the addition of 1, 2, 3, etc. as 3424¹, 3424², etc.: but this does not appear to have ever been the case in respect to the number 2242, for Montfaucon, who

phens's MSS. which I gave in the Notes to Michaelis's Introduction, I put down Le Long's Codex Regius 2242 as the MS. now marked 47. At that time it did not occur to me, that a MS. now detached from the MS. 49 might have been attached to it in Le Long's time. I cannot affirm that there was: but as I cannot affirm the contrary I am at present in doubt, whether the MS. 47 is Le Long's Codex regius 2242, or the MS. 49 is a part of it, and some other MS. now detached from the MS. 49 the other part. You will excuse this prolixity on the subject of the Codex regius 2242, because it is the only one of the eight MSS. in question, on which a doubt is entertained in respect to its present number. And though I am unable to solve the question myself, yet I thought that a clear statement of the difficulties⁶⁸, in which it is involved, might possibly lead

in his Bibl. Bibliothecarum enumerates the royal MSS. according to the old numbers, mentions (Tom. II. p. 730) only one Codex 2242.

68. Griesbach, who was probably well aware of all these difficulties, for he is not accustomed to examine matters superficially, is likewise in doubt on this subject: for in his Catalogue of MSS. prefixed to the first volume of his Greek Testament, he says p. XXVII, "Regius 2242, nunc 49 ut viderur, aut etiam 47." Yet this laudable caution, you have thought proper not only to censure, but to represent in a really odious light: for you say p. 210, "His expressions are *studiously* obscure. He *would* not say so much for Wurfstein's sake: he *could* not be totally silent for his own." After this censure, and after an examination, which you have professedly made of the MSS. in question, one might suppose that you would at least attempt to reconcile these seeming contradictions: but though you have made many difficulties (p. 208 - 219), which exist no where except in your representations, you appear to be not even aware of those, which really exist. In fact, Sir, you have undertaken your task, without being in possession of that previous knowledge, which is absolutely necessary, if the task is to be executed with the least propriety. I will mention only one instance. In the Journal des Sçavans Vol. LXVII. p. 650, Le Long had given a Table of Stephens's MSS., in which through some neglect either of Le Long himself, or of the editor of the Journal des Sçavans,

to a solution: at least, without such a statement no solution is to be expected.

But whether this or that number be now affixed to the MS. which Le Long described as the Codex Stephani ζ, is a distinct question from the following; whether this or that number is now affixed to the MS. or MSS., which Stephens really used and quoted by the mark ζ: for though Le Long examined with caution, it is at least possible that he took a MS. for the Codex Stephani ζ, which in fact was not. Now the latter question is not only of more importance, but more easily decided than the former, because we have only to compare the readings which Stephens has quoted, with the mark ζ annexed to them, with the readings of those MSS. between which the doubt lies. From your collations of the MSS. 47 and 49 I expected that some light would be thrown on this subject; but you have rather augmented the obscurity, in which it was involved, and instead of removing the difficulties you have only increased them. For instead of impartially examining the question, and weighing the arguments on both sides, you take for granted at the very outset, that neither of them were used

the numbers 2866, and 2869, which ought to have been added in the description of the MSS. ε and ιε, were omitted. This defect however Le Long himself supplied in his edition of the Bibliotheca sacra, printed in 1723 soon after the death of the author. Surely then in estimating Le Long's opinion of the Codices Stephanici, appeal must be made to the new and corrected Table, not to the old and imperfect one. Yet you accuse Le Long (p. 208. 209) of having numbered only six of the eight MSS. borrowed by Stephens from the royal library, without taking the least notice of the corrected list, as if no such work existed as the Bibliotheca sacra. But perhaps this, like many other of your unjust accusations, arose merely from a want of knowledge. Though I will make you no reproaches, as I wish to turn away my eyes from so unpleasant a picture, yet I cannot avoid recommending to your serious consideration a passage in your own book, p. 104. l. 14. of the last edition, or p. 79 of the preceding.

by Stephens⁶⁹, and then seek for examples of contradiction, in order to prove your assumed position. But you have not proved this position of either of those manuscripts, for either of them may have been used by Stephens, and quoted by the mark ζ, for ought you have shewn to the contrary. And your *total* inability to prove it of the MS. 49 would induce me to conclude, that this is really the MS. which supplied R. Stephens with those readings, to which he has annexed the mark ζ in the Gospels, and that some other MS. in the royal library furnished him with those, which he had quoted with the same mark in the epistles, unless the question were involved in difficulties, which I have already stated. At present I can see no other method of deciding it, than an examination of the readings both of the MS. 47 and of the MS. 49 in *all* those places where Stephens has readings with the mark ζ annexed to them. If you have collated the MSS. in all these places, make your extracts known to the public, and perhaps we shall be able to form some judgement. But the examples which you have hitherto produced, lead, in the case of the Codex Stephani ζ, to no conclusion whatsoever: for although from the extreme poverty of your proof in respect to the MS. 49 we might conclude that this MS. was really used by Stephens, if the question were not divided between two manuscripts: yet since the MS. 47 likewise lays claim to the same honour, and the examples which you have produced from this manuscript, though much more numerous and much more to the purpose, than those which you have quoted from the MS. 49, are still insuffi-

69. You take for granted, contrary to Stephens's own declarations, (which you in vain endeavour to explain away p. 243) that Stephens cheated the King of all the eight MSS. which had been lent to him from the royal library, and that when he quitted Paris he packed them up with his own books, and carried them off to Geneva. An admirable compliment this to the honesty of R. Stephens, whom you are at other times so anxious to defend, even to his very blunders.

cient of themselves ⁷⁰ to prove the non-identity of the MS. 47 and Stephens's ζ, we must remain in suspense, till more complete documents are laid before us. In the prosecution of this inquiry, you will observe that there are three distinct questions to be examined. I. Did the MS. 47 furnish

70. But if you are able to produce seven or eight more readings from the MS. 47, which differ from the quotations in Stephens's margin with the mark ζ annexed to them, and can warrant the accuracy of your collation, I shall conclude, unless Stephens's collator has in this instance been more than usually negligent, that the MS. 47 is *not* the Codex Stephani ζ: for ζ appears only an hundred and ten times in Stephens's margin, and therefore the number of your contradictions bears a considerable proportion to the whole number of the quotations, though they alone are not sufficient for your purpose. I have shewn in the sixth Letter that a twelfth part of the readings ascribed in Stephens's margin to the Complutensian edition are falsely ascribed to it. Consequently we may expect that a twelfth part of the readings ascribed to the Codex ζ are likewise false: and therefore a contradiction in a twelfth part will not prove the non-identity. Now you have quoted nine readings from the MS. 47, which differ from nine readings, to which the mark ζ is annexed in Stephens's margin. Hence as ζ appears only an hundred and ten times, the number of contradictions is a twelfth part of the whole. If then your extracts from the MS. 47 are accurate, you have stretched the cord nearly as far it will go: but hitherto it is not broken. If however you can stretch it much further it certainly will break: for the number of contradictions will then be greater, than experience shews to be consistent with identity. NB. If you augment the number of your quotations from the MS. 47, you must take them from those places where the mark ζ in particular appears in Stephens's margin, and not from places, where readings are quoted with the general notation π. or ἐν πᾶσι. For, not to mention the uncertainty of this notation, when the question relates to identity and diversity, you will be obliged, if you take such readings into the account, to double the number of your contradictions, because this notation is made above an hundred times in Stephens's margin, in those books where ζ is quoted in particular. Whether you succeed in respect to the MS. 47 or not, is however of no importance, as far as your cause is concerned: for, if the decision be made against the MS. 47, it will be made in favour of the MS. 49.

those readings, to which Stephens has annexed the mark ζ, both in the Gospels and in the Epistles? 2. Did the MS. 49 furnish those readings in the Gospels, and some other MS. now detached from the MS. 49 furnish those readings in the Epistles? 3. If the MS. 49 really supplied those readings in the Gospels, what is the number now affixed to the MS. in the royal library⁷¹, which supplied them in the Epistles? Should the second question be decided in the affirmative, as I am inclined to think it will, the MS. 47, if Stephens used it at all, he can have used only in the Epistles. But I should then doubt whether the MS. 47 were used by Stephens at all⁷², and should wish that the MS. 57 were collated, for reasons already assigned⁷³. Lastly, there is a circumstance to be taken into the account of the MS. 47, which, if true, will decide finally against it. The editors of the printed catalogue say of this MS., Codex membranaceus, emptus anno Christi 1687. Now if it was purchased for the royal library not before 1687, it cannot be Stephens's Codex ζ. But here the difficulties already mentioned again interpose themselves: for as the MS. 47 was once numbered 2242, as well as the MS. 49, it is possible that a notation intended for the one was applied to the other. After all then, there is no other method of coming to a final decision, than a complete collation of the MSS. in all those places, where the mark ζ appears in Stephens's margin.

71. As the Codex ζ is one of the eight MSS. which, according to Stephens's own account, he borrowed from the royal library, and as no doubt can be made that he returned them, it is certain that the Codex ζ, whether it consisted of one or of two volumes, whether the notation ζ included one or two manuscripts, is somewhere in the royal library, either as a single MS., or as two MSS.

72. Because the MS. 47 contains the Gospels as well as the MS. 49, and therefore they can never have been even considered as making parts of the same whole.

73. See Note 62.

Codex Stephani η ——— *Codex Regius* 62.

Before I examine your intended proof of the non-identity of these manuscripts, I must observe that the MS. 62 has been already collated both by Wetstein and Griesbach: that Stephens has quoted his MS. η between three and four hundred times in the Gospels (for the MS. contained no more) independently of those places, where he has included it under the general notation π. or ἐν πᾶσι, which in the Gospels occurs seventy eight times: that a considerable number of the readings of the MS. η are quoted in Stephens's margin from that MS. alone: and that there is a general agreement⁷⁴ between these readings, and those which Wetstein and Griesbach have quoted from the MS. 62. I will mention only the result of a comparison, which I have made in nine chapters of the readings quoted by Stephens from the MS. η alone, because, when the question relates to identity and diversity, these are the readings, which are the most decisive. In the eighth, ninth, and tenth chapters of the Gospel of St. Luke⁷⁵, Stephens's margin exhibits twelve readings, which are ascribed to the MS. η alone⁷⁶; and all the twelve are quoted by Wetstein⁷⁷ from the MS. 62. Further as Griesbach has quoted from the MS. 62 independently of Wetstein, I have compared, in the six first chapters of St. John's Gospel, Stephens's extracts from his MS. η with Griesbach's extracts from the MS. 62, and have found that their extracts agree, as far as Stephens has quoted: for though Griesbach has several

74. I have likewise observed that in those places where the MS. 62 is defective, the mark η does not appear in Stephens's margin.

75. I had no particular reason for selecting either these three, or the six other Chapters from St. John's Gospel: I took them merely at a venture.

76. Luke VIII. 26. 39. 42. 51. 52. IX. 1. 3. X. 19. 22. 39. 41.

77. When Wetstein collated this MS. it was numbered 2861.

which Stephens's collator overlooked, yet what Stephens ascribes to the MS. η in these six chapters, Griesbach ascribes to the MS. 62. In the number of these readings, there are six⁷⁸, which in Stephens's margin are lectiones singulares.

Under these circumstances it might be reasonably expected that a man, who undertook to prove the non-identity of the manuscripts in question, would produce at least a respectable number of contradictions, and that those contradictions would be chiefly fought among the singular readings of the MS. η. But instead of this, you have produced only five examples to shew that the MS. 62 is not Stephens's MS. η: and of these five, the first is either inaccurate or false, the second and fourth prove the very reverse of what you intended, the third proves nothing, and the fifth either proves nothing, or proves against yourself. In your first example, you say that Stephens's MS. η reads ὑπαγε σατανᾶ ὀπίσω με. γέγραπται in Matth. IV. 10, but that the MS. 62 reads ὑπαγε σατανᾶ. γέγραπτη. Here you have copied wrong from Stephens's margin, in which ὀπίσω με is quoted, not after σατανᾶ, but after ὑπαγε. It is true that, according to your statement, the MS. 62 has ὀπίσω με, neither before nor after σατανᾶ: but Wetstein and Griesbach, who as well as yourself have collated this MS., assert directly the contrary, and quote ὀπίσω με after ὑπαγε, in the very place where Stephens quotes it from his MS. η. Now as Griesbach⁷⁹ has taken the pains to compare with the MS. 62 all Wetstein's quotations from it, except from Matth. VIII. 1. to Matth. XVIII. 10., in which excepted portion the passage in question is not included, I confess that, where Griesbach confirms Wetstein's testimony, as he does in the present instance, I must prefer it to that, which you yourself have given. As to your γέγραπτη, which you have converted into a various reading, and opposed to

78. John I. 40. 43. II. 15. VI. 11. 22. 69.

79. See his Symbolae criticae Tom. I, p. LXXIII.

γεγραπται, it is nothing more than one of those orthographical errors, with which the MS. 62 abounds⁸⁰, and to which Stephens never attended⁸¹. But even had it been Stephens's practice to note the orthographical mistakes of his manuscripts, as Woide, Alter, and Birch have lately done, still this reading would prove nothing: for Stephens has here quoted neither γεγραπτη nor γεγραπται, though you have taken the liberty to add the latter to Stephens's quotation from the MS. η. — In your second example you quote from the MS. 62, at Matth. XII. 35, τῆς καρδίας αὐτοῦ

80. Sphalmatibus orthographicis scatent omnes codicis paginae. See Griesbach's Symbolae criticae Tom. I. p. LXVII.

81. I have met with only one instance in all Stephens's margin, where an appellative is quoted in consequence of its having a different orthography from that of Stephens's text: and even in this instance Stephens would not have made the quotation, if he had not considered it as an improvement on the common orthography. This single instance is at Acts XIX. 12, where Stephens quotes σιμικίνθια from the MS. ι, as a various reading to σιμικίνθια, which is in his own text, and in that of every other edition. But here Stephens considered the alteration of ι to η, not as an error, but as an improvement: for as the word is derived from the Latin semicinctium, it ought to be written σιμικίνθιον, and not σιμικίνθια, as we generally find it. In all other instances, the orthography of appellatives in Stephens's margin is the same as in the text, whatever was the mode of writing them in the MSS. themselves. This is likewise true of most other editions, it having been the design of the editors to note the variations in the words, and not in the letters. In the Codex Alexandrinus at Mark VII. 12-14, ἀφίετε, ἀκούετε and συνίετε, are written with the cacography visible in every page of that MS. αφιεται, ακουεται, and συνιεται: yet no editor of the Greek Testament from Walton to Griesbach has here quoted the Codex Alexandrinus for a variation from the common text. The same may be said of the Codex Bezae: for instance in Mark II. 9 ἀφίονται is written αφιονται, and in Ver. 5. even αφιοντες: yet at Ver. 5. no one has noted a variation in the Codex Bezae, and at Ver. 9 where Wetstein quotes a passage from that MS. he quotes not αφιονται but αφιωνται. It is useless therefore to oppose γεγραπτη to γεγραπται.

ἐκβάλλει, and say "Stephens affirms that his MS. η read τῆς καρδίας ἐκβάλλει." But Stephens affirms no such thing: for he says nothing more in this passage, than that all his Copies of the Gospels except the MS. η rejected καρδίας. His whole affirmation therefore, in respect to the MS. η, is that it retained καρδίας: and, as by your own account, the MS. 62 likewise retains καρδίας, the example proves directly against yourself. As to αὐτῷ, which the MS. 62 inserts after καρδίας in addition to the common text, it is wholly foreign to your purpose, for Stephens is totally silent on that word: he gives therefore evidence neither for nor against it, and here again you argue from your old rule. — In your third example you say, "R. Stephens affirms that his MS. η read ἀναπληρῆται ἡ προφητεία (only) in Matth. XIII. 14: but the MS. 62 reads ἀναπληρῆται ἐν τοῖς ἡ προφητεία." Now in this passage, Stephens's text is ἀναπληρῆται ἐπ' αὐτοῖς ἡ προφητεία: and in the margin the five MSS. γ, ζ, η, θ, ιβ, are quoted for a certain omission, which is to be determined by the position of the obelus and semicircle in the text. The obelus is placed immediately before ἐπὶ and the semicircle immediately after ἐπὶ⁸², and denote therefore that ἐπὶ was not in these manuscripts. So far then this example proves against yourself, for by your own account ἐπὶ is not in the MS. 62. But, as Stephens's compositor has set by mistake a semicircle after αὐτοῖς, as well as after ἐπὶ, you have availed yourself of this typographical blunder, and wisely passing over the semicircle after ἐπὶ, have quoted Stephens as authority for the omission of ἐπ' αὐτοῖς in the MS. η. Yet you must have known that the semicircle was set wrong in one of the two places, and you ought to have known, that it was set wrong in the

82. Though ἐπὶ is here printed ἐπ' because the next word begins with a vowel, yet the semicircle is very distinct from the apostrophe, the latter being placed, not at the end of the π, but immediately over it, probably in order to make room for the semicircle, and to render this mark more conspicuous.

second, and right in the first instance⁸³, and consequently you ought to have quoted the MS. η for the omission of ἐπὶ alone, and not for the omission of ἐπ' αὐτοῖς. Still you will say, if ἐπὶ alone was omitted in the MS. η, an opposition may be made between αὐτοῖς, and ἐν τοῖς, which you represent as the reading of the MS. 62. But if Stephens's notation includes only ἐπὶ, we have no concern with αὐτοῖς. Moreover I have some doubts, whether you have copied right from the MS. 62, for ἀναπληρῆται ἐν τοῖς ἢ προφητεία is a most extraordinary and hitherto unknown reading: and, as almost all the Greek MSS. have ἀναπληρῆται αὐτοῖς ἢ προφητεία, I suspect that you have written ἐν τοῖς where you ought to have written αὐτοῖς⁸⁴: an error into which you might the more easily fall, as the words are chiefly written continua serie in the MS. 62, and therefore you were accustomed in transcribing to divide what was connected in the original. Indeed, as all the Greek MSS. without exception of which we have any knowledge, read in this passage αὐτοῖς, your quotation from the MS. 62 will not convince me that this MS. reads otherwise. — In your fourth example, you quote from the MS. 62, καθὼς γέγραπται ἐν τῷ Ἰσαΐα at Mark. I. 2., and say “R. Stephens affirms that his MS. η read ὡς γέγραπται ἐν Ἡσαΐα. Now, Sir, R. Stephens affirms no such thing. He quotes ἐν Ἡσαΐα τῷ προφήτῃ

83. For this plain reason that ἐπὶ alone is omitted in almost all the Greek MSS. but ἐπ' αὐτοῖς in none.

84. Both Wettstein and Griesbach have noted, that the MS. 62 omits ἐπὶ before αὐτοῖς, but they say nothing of any alteration made in αὐτοῖς itself. Now Griesbach's silence is very different from Stephens's silence: for Stephens has not quoted even one half of the differences between his MSS. and his own text, and therefore from Stephens's silence we can draw no conclusion whatsoever, because in places where he says nothing, his MSS. differ from his text as often as they agree with it. But as Griesbach collated the MS. 62 much more completely, his silence in respect to αὐτοῖς, since he noted the word immediately preceding, is at least a presumptive argument that the MS. 62 reads αὐτοῖς with the rest of the Greek MSS.

from his MSS. β and η, (and nothing more) as a various reading to ἐν τοῖς προφήταις: but he says not a word of either ὡς or καθὼς before γέγραπται in the MS. η, and therefore you have made an assertion without authority. As to Ἰσαΐα, which you oppose to Ἡσαΐα, it is again one of those orthographical errors, which the MS. 62 has in almost every page, and which Stephens never quoted without making the proper corrections⁸⁵. Further, you have not only quoted Stephens for evidence, which he has not given, but suppressed that, which he really has given. For you break off your quotation with Ἡσαΐα, whereas Stephens subjoins τῷ προφήτῃ as a part of the reading of the MS. η: and that τῷ προφήτῃ follows Ἡσαΐα in the MS. 62 we know from the quotations of Wetstein and Griesbach⁸⁶, though you have thought proper to be silent on this part of the reading, lest the agreement should be too conspicuous. It appears then that the MS. 62 agrees with the MS. η, in having Ἡσαΐα τῷ προφήτῃ instead of τοῖς προφήταις the reading of the common printed editions: and this example therefore proves directly against yourself. It is true that Stephens quotes Ἡσαΐα, without an article before it, whereas in your quotation from the MS. 62, this proper name is preceded by an article. But this is of no importance whatsoever: for if Stephens found in his MS. β, ἐν Ἡσαΐα τῷ προφήτῃ, and in his MS. η, ἐν τῷ Ἡσαΐα τῷ προφήτῃ, he would not, as I have already proved to you⁸⁷, have made a separate quotation for the sake of the article, as the two readings exactly agreed in every other respect⁸⁸. — In your

85. Wetstein and Griesbach have done the same in this very passage of the MS. 62, for they both quote from it Ἡσαΐα and not Ἰσαΐα.

86. Even without their quotations it is evident that a MS. which reads Ἡσαΐα Mark I. 2. cannot have the common reading τοῖς προφήταις.

87. In the fifth Letter.

88. The difference between the common reading ἐν τοῖς προφήταις, and the reading ἐν Ἡσαΐα τῷ προφήτῃ is very material, for it makes

fifth and last example you say R. Stephens affirms that his MS. η read ἀμφιβάλλοντας ἀμφίβλησρα Mark. I. 16: but the MS. 62 has not the word ἀμφίβλησρα in that passage." Now that the MS. 62 has not ἀμφίβλησρα after ἀμφιβάλλοντας I readily believe: but if it has not the noun *after* the participle, it has it at least *before* the participle, if we may give credit to the quotation of Wetstein. You overlooked therefore ἀμφίβλησρα probably because it was out of its usual place, an accident which might easily happen to a much more accurate collator⁸⁹. Still you will say that if the MS. 62 really has ἀμφίβλησρα, the noun and the participle are at least inverted, which inversion Stephens has not noted of his MS. η. This is true, but then Stephens has not noted the contrary: for he does not produce ἀμφιβάλλοντας ἀμφίβλησρα in one quotation from the MS. η, as you have represented it, but makes two distinct quotations. His text and margin at Mark I. 16 stand thus

8 βάλλοντας	9 ἀμφίβλησρον		8. ἀμφιβάλλοντας. β. δ. η.
			9. ἀμφίβλησρα. η.

Stephens therefore says that his MS. η read ἀμφιβάλλοντας instead of βάλλοντας, and ἀμφίβλησρα instead of ἀμφίβλησρον: but this notation does not necessarily imply that the noun and the participle were arranged in the MS. η precisely as

a total alteration in the sense. But it is really of no consequence, whether ἡσαΐα has an article or not: and for that reason, not only Stephens, but even Griesbach has not particularly distinguished the MSS. which have ἡσαΐα with the article, from those which have ἡσαΐα without it.

89. I mentioned in the second Letter a similar accident, which happened to Stephens's collator at John VI. 15, where the Complutensian edition has πάλιν ἀνεχώρησεν εἰς τὸ ὄρος instead of ἀνεχώρησεν πάλιν εἰς τὸ ὄρος. Here Stephens's collator on finding the verb immediately followed by εἰς τὸ ὄρος, concluded that πάλιν was totally wanting in that edition, and quoted it accordingly, as you will find on consulting Stephens's margin, where πάλιν is noted as wanting in *all* Stephens's copies of the Gospels.

in the common text. If Stephens had here quoted only one MS. he would probably have made only one quotation, and have placed the words, as they were arranged in that manuscript. But having three MSS. to quote for ἀμφιβάλλοντας, and only one of the three for ἀμφίβλησρα, he separated the quotations, and left the arrangement of the words unnoticed, which indeed he could not have noticed without repeating the noun in the first instance, and the participle in the second. Now to have been thus precise would have been contrary to Stephens's general plan: for you will not easily find a reading, quoted in his margin for no other reason than a difference in the arrangement of its parts. A difference in the position therefore is of no consequence. And if the MS. 62 has really ἀμφίβλησρα, this reading alone as it is very uncommon, affords an argument in favour of the identity of the MSS. If the MS. 62 has not ἀμφίβλησρα, the letter L which in Wetstein's Greek Testament denotes this manuscript, must have been annexed to ἀμφίβλησρα by mistake. But if this has happened in Wetstein's edition, the same may have happened in that of Stephens: and if L was set wrong in the former, η may have been set wrong in the latter. If Wetstein therefore is right, the example proves against yourself: if he is wrong, it proves nothing. — Lastly in order to shew that the MS. 62 is neither Stephens's MS. η, nor any other of his manuscripts, you have produced from the MS. 62. four readings, which vary, though not very materially, from four readings quoted in Stephens's margin with π. or ἐν πᾶσι annexed to them⁹⁰. But this notation is so vague and uncertain, that
no

90. In the first, the difference is between καρπὸς ἀξίος and καρπὸν ἀξιον Matth. III. 8.: in the second between εἰσελθόντι δὲ τῷ Ἰησοῦ and εἰσελθόντι δὲ αὐτῷ Matth. VIII. 5: in the third, the difference is only between μείζων and μεῖζον Matth. XII. 6.: and in the fourth, though you have quoted fourteen words from the MS. 62, at Mark. I. 16, the last word σίμωνος alone is to your purpose; for on no other word in the whole passage has Stephens a quotation with the mark π. annexed to it.

no reading to which it is annexed can be admitted as evidence in favour of non-identity⁹¹. And since you have quoted from the MS. 62 only five readings in places where Stephens had quoted his MS. 7 in particular, and all the five either prove nothing or prove against yourself, you have totally defeated your own purpose, and instead of shewing that the Codex Stephani 7 and the Codex Regius 62 are different manuscripts, you have established the opinion that they are one and the same.

Codex Stephani 1 ——— Codex Regius 102.

To prove that the MS. 102 is not the same as the MS. which R. Stephens denoted by the mark 1, you have produced a catalogue of examples to the amount of fourteen: but the importance which would be derived from the greatness of their number⁹² is very considerably diminished by the circumstance, that some of them are either false, or prove nothing or prove against yourself, and that others are much too insignificant to be admitted as proofs of non-identity. In your first example the whole difference between your quotation from the MS. 102 and the reading printed in Stephens's margin with the mark 1 annexed to

91. I have assigned the reasons in the last paragraph of the Article, Codex Stephani 7.

92. However, if no objections whatsoever could be made to your fourteen examples, they would still be insufficient for your purpose, as Stephens has above three hundred and thirty quotations from his MS. 1. See Mill's Prol. §. 1170. In this number we may expect that twice fourteen are wrong in Stephens's margin, as among five hundred and seventy eight quotations from the Codex 1 I have shewn that forty eight are wrong. But if we may expect that twice fourteen readings ascribed in Stephens's margin to the MS. 1 are not contained in that MS. as Stephens's margin represents them, a difference in only fourteen readings between Stephens's margin and the MS. 102 will certainly not prove that the MS. 102 is not the MS. 1.

it, is between *σῖτα* and *σιτία*, a difference therefore in a single letter only: in your second example, the difference consists merely in the particle *ὡν*: in your third, in the particle *δε*⁹³: in your fourth between *καὶ τὰ* and *κατὰ*: in the seventh between *πρωτομάρτυρος* and *πρώτος μάρτυρος*: in the eighth between *ἐκπέσωμεν* and *ἐκπέσωσιν*. In all these examples either you or Stephens's collator may so easily have made mistakes, as the difference between your extracts is so very immaterial, that no critic will allow them to be proofs that you collated different manuscripts: especially as the MS. 102 is by your own account so very intractable and so very difficult to read, that you think it would have taken up even Henry Stephens in his eighteenth year more than a twelvemonth to collate it⁹⁴. In your ninth example, which is taken from James III. 6. where according to Stephens's margin the MS. *ι* read *ἡμῶν* after *γενέσεως*, you say that the MS. 102 does not read *ἡμῶν*. But if *ἡμῶν* does not follow *γενέσεως*, you should have told us, what word does follow *γενέσεως* in this MS. or what you supposed to be the

93. In this example in particular, a collator might have been very easily led into error. According to Stephens's margin the MS. *ι* had the particle *δε* after *ἐλθόντες* Acts XVI. 7, but according to your account the MS. 102 has not *δε* in this place. Now you will observe that not only Verse 7th begins with *ἐλθόντες*, but Ver. 6, begins with *διελθόντες*, and Ver. 8 with *παρελθόντες*. In the 6th and 8th verses the participle is followed by *δε* in most Greek MSS. in the 7th in few. Here it was so easy to confound the verses, in examining a MS. which has not these divisions, that no critic will allow it to be an argument for non-identity.

94. Pag. 254. where you attempt to confute the opinion that Henry Stephens in his eighteenth year collated the Greek MSS. which his father quoted in his third edition of the Greek Testament, you say "There are Greek MSS. now in the royal library in Paris, particularly that marked No. 102, which would employ *any* youth of this age more than one whole year in their collation." Yet you were so very expeditious, that you collated this [and eight other MSS. in a much shorter time.

word, that followed γενέσεως, in order that we might judge, whether it was a word, which Stephens's collator might take for ἡμῶν, and you for some other word, in this intrac-
table manuscript. In your thirteenth example you say that the MS. 102 reads ὑμᾶς ἀγαπητοὶ 2 Pet. II. 8, where accord-
ing to Stephens the MS. 1. read ὑμᾶς ἀδελφοὶ. Now in the whole second chapter of the second epistle of St. Peter, Stephens has no such quotation. Perhaps you mean the third chapter of this Epistle. — So much for eight out of your fourteen examples: but to four others I have objec-
tions of a different kind. In your fifth example you say, R. Stephens affirms that his MS. 1. read καὶ σημικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους — τινες καὶ ἀπὸ, in Acts XIX. 12. 13: but the MS. 102 reads καὶ σημικίνθια καὶ ἐκπορεύεσθαι τὰς νόσους — τινες ἀπὸ, in this passage." Now, Sir, it is not true that Stephens affirms what you say that he affirms: for in the whole of Ver. 12 he has no other quotation from the MS. 1. than καὶ σημικίνθια, and the six words καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, which every one would suppose from your representation he had likewise quoted from the MS. 1., he has not quoted at all⁹⁵. In the 12th verse therefore you have no concern with any other reading of the MS. 102 than with καὶ σημικίνθια: and this reading proves

95. You oppose ἀπαλλάσσεσθαι ἀπ' αὐτῶν, which you produce with-
out any authority as a part of the reading of the MS. 1., to ἐκπορεύεσθαι, which according to your account occupies in the MS. 102 the place of ἀπαλλάσσεσθαι ἀπ' αὐτῶν, which is the com-
mon reading of the printed editions. Now as Stephens has not informed us, whether the MS. 1. had here the common reading or not, it is wholly immaterial as to the present ques-
tion whether the MS. 102 has here the common reading or not. But I very strongly suspect that the MS. 102 has not ἐκ-
πορεύεσθαι in the place of the common reading ἀπαλλάσσεσθαι ἀπ' αὐτῶν as you represent it. For all the Greek MSS. hitherto quoted, which read ἐκπορεύεσθαι in this verse, (among them are the Codex Alexandrinus and Codex Bezae), have it invariably in the place of ἐξέρχεσθαι ἀπ' αὐτῶν at the end of the verse, not in the place of ἀπαλλάσσεσθαι ἀπ' αὐτῶν before τὰς νόσους in the middle of the verse.

directly and very strongly against you. For καὶ σημεινθια has never been quoted from any other MS. whatsoever than the Codex Stephani : and this very reading by your own account is in the MS. 102. As the common reading is ἡ σημεινθια, the MS. i. has here a twofold alteration: it substitutes καὶ for ἡ and has σημεινθια with an η, instead of σημεινθια with an ι, neither of which alterations, as far as we know take place in any other manuscript⁹⁶. Now you will observe that an agreement in minutiae, if those minutiae are peculiar to a MS., affords a strong argument for identity, though a trifling disagreement in the extracts made by different collators affords no argument for diversity⁹⁷. To say nothing of the agreement in the peculiar reading καὶ as a substitute for ἡ, the word σημεινθιον, which in the Greek Lexicons, in the printed editions, and in the Greek MSS. in general, as far as we have any knowledge of them⁹⁸ is written with an ι after the σ, being quoted by Stephens⁹⁹ from the MS. in question with an η, and being found with this same singular orthography in the MS. 102, affords a better argument for their identity, than all the arguments which you have produced afford of their diversity. It will therefore not be outweighed by the little dif-

96. It is true that one other MS. and one only, the Codex Bezae has καὶ: but then it does not substitute καὶ for ἡ like the Codex i., but retains ἡ and adds καὶ.

97. Because it is difficult if not impossible for a man who makes many extracts from a Greek MS. to produce a copy, which shall in every tittle resemble the original. On the other hand this very difficulty strengthens the argument for identity, when extracts made by different collators perfectly agree.

98. Even Alter, who constantly notes the peculiar orthography of his MSS. quotes σημεινθιον from none.

99. I have already assigned the motive, which induced Stephens to depart here from his general rule, and to note the peculiar orthography of the quoted manuscript. See the article of the Codex Stephani η, Note 31.

ference between *τινὲς καὶ ἀπὸ* and *τινὲς ἀπὸ*, which you display at the end of this example. — Your tenth example is so far from being of any service to your cause, that like the last-mentioned it may be employed against it. You say, R. Stephens affirms that his MS. *ι* read *ἔτις σοφὸς καὶ ἐπισήμων δειξάτω* (only) in James III. 13., but that the MS. 102 adds *ἐν ὑμῖν* after *ἐπισήμων*.” Now this very addition, paradoxical as it may appear, instead of being in your favour, is a real disadvantage. If you examine Stephens’s margin, you will find that *ἔτις σοφὸς καὶ ἐπισήμων δειξάτω* is ascribed to two of Stephens’s copies, the Codex *α* as well as the Codex *ι*. But the Codex *α* or Compl. edition has in this passage *ἔτις σοφὸς καὶ ἐπισήμων ἐν ὑμῖν δειξάτω*. It is evident therefore that *ἐν ὑμῖν* ought to have been set by Stephens’s compositor after *ἐπισήμων*, and that owing to some neglect it was overlooked. This you might have learnt from Mill, who in his Note to this passage, says, “omisso ex incuria *ἐν ὑμῖν*, quod in Stephani *α*, seu Complutensi codice, nec dubito quin et altero illo Stephani exemplari decimo, comparet. If then you make the proper correction, which you cannot refuse to do, without denying the identity of the Codex *α* and the Complutensian edition, you will have a reading of the MS. *ι* consisting of eight words, which are literally found by your own acknowledgement in the MS. 102. — Your twelfth example, taken from 1 Pet. III. 18 proves likewise against yourself: for in this passage Stephens quotes from his MS. *ι* *ἀπέθανε* as a variant to *ἔπαθε*, and *ἡμῶν* as inserted before *ἀπέθανε*, in addition to the common text ¹⁰⁰: both which alterations take place in the MS. 102, as appears from your own quotation ¹⁰¹. The word *ὑπερ*, which according

100. These two words Stephens quotes separately, ascribing *ἡμῶν* to δ, ι, and ια, but *ἀπέθανε* to δ and ι alone.

101. Moreover the reading *ἀπέθανε*, instead of *ἔπαθε*, is not very usual in this place, for Wetstein quotes only six, beside the Codex Stephani *ι*. This circumstance strengthens the argument derived from the agreement of the MSS. in respect to *ἀπέθανε*.

to your account is inserted in the MS. 102 after *ἁμαρτιῶν* is nothing to your purpose: for Stephens is totally silent on this word, and therefore neither affirms that his MS. *ι* had *ὑπὲρ*, nor affirms that it had it not¹⁰². — Lastly, your fourteenth example taken from 1 John V. 6. proves no more than the preceding. You say that in that passage the MS. 102 reads *δι' ὕδατος καὶ αἵματος*, whereas according to Stephens the MS. *ι* inserted *καὶ πνεύματος* after *ὕδατος*. Now I admit that *καὶ πνεύματος* is quoted in Stephens's margin as a reading of the three MSS. *δ*, *ε*, *ι*, with an asterisk prefixed to it, and that in the text the asterisk is placed after *ὕδατος* denoting that these three MSS. read *καὶ πνεύματος* after *ὕδατος*, in addition to the common text. But no doubt can be made that the asterisk in this passage is placed after a wrong word, and that the compositor should have set it, not after *ὕδατος* but after *αἵματος*: for all the Greek MSS., of which we have any knowledge, that insert *καὶ πνεύματος* at 1 John V. 6. insert it, not after *ὕδατος* but after *αἵματος*¹⁰³: and read, not *δι' ὕδατος καὶ πνεύματος καὶ αἵματος*, but *δι' ὕδατος καὶ αἵματος καὶ πνεύματος*. Unless therefore you can persuade me of the infallibility of Stephens's compositor, I shall believe that the MS. *ι* did the same¹⁰⁴, and consequently agreed with the MS. 102 as far as your quotation goes, which is no further than *αἵματος*. What this MS. reads after *αἵματος* you have not informed us.

Having attempted, though in vain, to prove that the MS. 102 is not Stephens's MS. *ι* in particular, you next

102. Yet you have taken the liberty to improve Stephens's silence into a positive affirmation in your own favour, and to say "R. Stephens's affirms that his MS. *ι* read *περὶ ἁμαρτιῶν ἡμῶν ἀπέθανε* only." He affirms, Sir, no such thing.

103. The same is true likewise of all the Latin MSS, which have this addition.

104. Wetstein and Griesbach have here made the proper correction, and have quoted Stephens's MSS. as inserting *καὶ πνεύματος* after *αἵματος*.

endeavour to shew, that it is neither Stephens's MS. 1 nor any other of his manuscripts. For this purpose you produce four examples: but the second and fourth are false, and the third proves directly against yourself¹⁰⁵. You have quoted them from Acts XIII. 6. XX. 4. XXVII. 2, and say of these readings of the MS. 102, that they are in absolute contradiction to the margin, as well as to the text of R. Stephens." Now a contradiction to Stephens's text is, as I have already proved to you, nothing to your purpose: you have only to examine what readings he has quoted from his manuscripts, namely from those, to which the inquiry relates. But in the compass of the words εὐρον ἄνδρα τινα μαγόν, which you produce, in your second example, as the reading of the MS. 102, at Acts XIII. 6. Stephens has no quotation whatsoever from his MS. 1, for he quotes only ε and μα. In what manner therefore this reading of the MS. 102 contradicts either the reading of the MS. 1 in particular, or those of Stephens's MSS. in general, is more than I am able to comprehend. But though Stephens has not quoted his MS. 1 in the compass of those words which you produce from the MS. 102, he has quoted it only four words before: and there you observe a profound silence, though it was the only part of the passage, with which you had any concern. I suspect that the evidence was here unfavourable. — In your third example, you produce Σοπατρος πυρς βερροιαιος¹⁰⁶ as the reading of the MS. 102 at Acts XX. 4. Now in this passage Stephens quotes Πύρς from

105. There is only one therefore out of the four, which is in the least to your purpose, and even that is inadmissible as an argument for non identity. For though λαβεῖν is really marked with an obelus in Stephens's text, and π. noted in the margin, at Acts III. 3, yet I have already shewn that this notation is too vague and uncertain, to be admitted in an inquiry like the present.

106. I have here written both πυρς and βερροιαιος, with small letters, as you have written them, notwithstanding they are proper names, because I was unwilling to make any alteration in your representation of this reading.

the MS. 1, as a reading inserted in that MS. between Σ2-πατρος and Βεροιαιῶς, his own text having Σώπατρος Βεροιαιῶς without any word between them. Now this insertion by your own account takes place in the MS. 102, and therefore proves against yourself. It is true that you quote πυρς with a small π and one ρ: but in whatever manner the word be written, it is in this passage evidently a proper name, and no other than that of Pyrrhus¹⁰⁷. It is therefore wholly immaterial whether this name be written in the MS. 102 with a single or with a double ρ: for a single ρ is so manifest an erratum¹⁰⁸ that Stephens could not possibly have quoted the word, without making the proper correction¹⁰⁹. — At Acts XXVII. 2, which is your fourth and last example, Stephens quotes only his two MSS. δ and ε: yet you produce in this very passage a quotation¹¹⁰ from

107. I hope, Sir, you did not take πυρς, in this passage, if it really is thus written in the MS. 102, for πυρς the genitive case of πυρὸς triticum.

108. I here take for granted that the erratum is in the MS. itself, and not merely in your transcript, which, however, I will not warrant.

109. Even were it a matter of indifference, whether we wrote πυρς or πυρςς, yet, as Stephens has quoted his Codex α (which has πυρςς) and three other MSS. for this reading, beside the Codex 1, he would not have made a separate quotation for the sake of a single letter. I had almost forgot to observe that you represent Βεροιαιῶς as written with a double ρ in the MS. 102.: but as Stephens has left it undetermined in what manner the word was written in the MS. 1, this circumstance will not avail you. Perhaps likewise Σωσίπατρος, which appears in Stephens margin, as a various reading to Σώπατρος, you consider as another contradiction: but as Σώπατρος is in Stephens's text, and Σωσίπατρος is ascribed only to the MSS. δ, θ, ιγ, you must acknowledge from your own principles that Σώπατρος was the reading of the MS. 1.

110. In this quotation, you have printed μελλοντι instead of μελλοντι. Whether it is an Erratum in the MS., or only in your transcript from it, you are best able to determine.

the MS. 102 as an instance of contradiction to *all* Stephens's manuscripts.

It appears then that your attempt to prove the non-identity of the Codex Stephani, and the Codex Regius 102 is totally useless, though you yourself, Sir, are so satisfied with your proof, that you describe it¹¹¹ as being "more than abundantly sufficient." But this is not all: for your proof is of such a nature, that it not only produces not the effect which you intended, but has a contrary tendency and confirms the commonly received opinion, that these MSS. are one and the same. In the Acts of the Apostles, from which you have selected the greatest part of your examples in this article, Stephens's margin exhibits¹¹² many long and remarkable readings, consisting of four, five, six, seven, and even of nine and ten words, which are ascribed to the MS. . But of these long and remarkable readings you have taken not the least notice¹¹³, though you could not overlook them, as you observed such insignificant quotations as *δε* and *νν*. And that you examined Stephens's margin throughout the whole of the Acts is evident, because your quotations are taken not from one or two chapters, but from several in succession, beginning with the third and ending with the twenty seventh¹¹⁴. I have no doubt therefore that you

111. Pag. 238.

112. The MS. . is quoted an hundred and nineteen times, in the Acts of the Apostles alone, independently of the examples, where the MS. . is included under the general notation π. Twenty six of these readings in the Acts of the Apostles are quoted from the MS. . only.

113. You have twelve quotations from the Acts of the Apostles; of which I have shewn that three are false, that one proves against yourself, that in three more the difference consists only in a single letter, in two more of only two letters, in one of three letters: and in the two remaining examples the difference consists only in the single words *τινές* and *λαβεῖν*.

114. You quote from the 3, 7, 13, 16, 17, 19, 20, 21, 22, and 27th chapter.

compared Stephens's quotations from the MS. *α* with the readings of the MS. 102, throughout the whole of the Acts, in order to discover as many contradictions as possible. Besides, several of these long and remarkable readings are in the very places, from which you have quoted insignificant readings, and therefore could not fail to present themselves. For instance in the very place ¹¹⁵, where you noted Stephens's quotation of the single particle *δε*, there are seven other quotations from the same MS. three of which are so long, that one of them occupies five lines in the margin, and each of the other two not less than four lines. These three you could not possibly overlook, for the reading *δε*, which you noted, almost touches one of them, another is immediately over this, without the interposition of any other reading, and this again is contiguous to the third. That you consulted therefore the MS. 102 for these three readings, as well as for the particle *δε* I have no doubt: for you certainly knew that a difference in three such readings as these was infinitely more to your purpose, than a difference in a little word of two letters. Yet you here observe a profound silence, for which I can assign no other reason, than that these readings really exist in the MS. 102: since, if the contrary were true, you could not have been so regardless of your own interest, as to neglect to note them ¹¹⁶. Nor can I suppose that you overlooked the long reading of nine words which Stephens quotes from the MS. *α* at Acts XIV. 10. as an addition to his own text: for though it does not present itself at the

¹¹⁵. In Stephens's 3^d edition p. 240. 241. of the first volume. These two pages are not parts of the same leaf, but are opposite to each other, and lie open at the same time.

¹¹⁶. Two of these readings are the two long interpolations, at Acts XV. 21. 29., which have been found in *both* places in only two other MSS. (the Codex Bezae and Cod. Colb. 6066) beside the Codex *α*. If both of them are in the MS. 102, as I suppose from your silence, they afford a strong argument for the identity of the MSS. in question.

same time with the three just mentioned, yet it is separated from them only by one leaf. In the seventh chapter where you argue from the difference between *οἷτα* and *σιτία*, Stephens's margin exhibits five other readings of the MS. *ι*, any one of which would have been much more to your purpose, than that which you have quoted. The same is true of the seventeenth chapter, where you argue from the trifling difference between *καὶ τὰ* and *κατὰ*. In the very place from which you quote *πρῶτε μαρτυρος* (Ch. XXII. 20) and oppose it to *πρωτομαρτυρος*, Stephens's margin presents nine other readings of the MS. *ι*, and if you only turn over one leaf, it exhibits eight more. From Chap. XXVII. 29 you quote *ἐκπέσωμεν* to oppose to *ἐκπέσωσιν*; yet at the very beginning of the next chapter Stephens's margin exhibits two readings of the MS. *ι*, one of which consists of four, the other of seven words: and in the preceding chapter it presents five readings, one of which occupies three lines. Since therefore under these circumstances you produce examples, in which there is a difference of only one or two letters, these very examples operate as proofs against yourself. Further, you have no example whatsoever from any one of the Epistles of St. Paul, though in these Epistles as well as in the Acts, Stephens's margin exhibits several long readings from the MS. in question¹¹⁷. It is true that you have six examples from the Catholic Epistles. But six are nothing in comparison of the whole number: for Stephens's margin exhibits not less than an hundred and eighteen readings of the MS. *ι* in the Catholic Epistles¹¹⁸.

117. At 1 Cor. XIII. 8. is a quotation from the MS. *ι* consisting of ten words; and at 2 Cor. I. 6. 7. is a quotation from the same MS. consisting of not less than seventeen.

118. The MS. *ι* is quoted eighteen times in the short epistle of St. Jude, and in three places each quotation occupies three lines: yet from this Epistle you produce no example whatsoever. From James III. 6. 13 you have two quotations: but on the reading *ἀνατάσαντες*, Ver. 8, which lies immediately between them, and which therefore you could not overlook, you ob-

And of these six I have shewn that two prove directly against yourself, that one more proves nothing, that in another your reference is inaccurate, and that in another you have not expressed yourself intelligibly. Untill therefore you have produced the whole of your collation and have shewn that the more important and decisive readings ascribed in Stephens's margin to the MS. 1, contradict the readings of the MS. 102, and in such a manner that the difference cannot have arisen from the oversights of collators, or the negligence of compositors I shall consider your intended proof of diversity as a proof of identity.

Codex Stephani 16 ——— Codex Regius 237.

To prove that the MS. 237 is not the same as Stephens's MS. 16, you have produced six examples: two of which contradict Wetstein, who as well as yourself has collated the MS. 237, three more prove against yourself, and the sixth proves nothing. Your first example, which you introduce with an air of triumph, saying "it is so strong a proof that it might almost supersede the necessity of adducing any further evidence"¹¹⁹, consists of the word

serve a profound silence. I conclude therefore that this reading is in the MS. 102: and though it is only a single word, it is very important, because, if we except the Codex Alexandrinus, which no one will suppose to have been used by Stephens, it has not been quoted from any other Greek MS. than the Codex Stephani 1. In the adjacent page, which lies open at the same time as that from which you quoted, Stephens's margin exhibits nine readings of this MS. one of which occupies eight lines, and is moreover peculiar to the Codex Stephani 1, and the Codex Covelli 3, which latter was certainly not used by Stephens, as Dr. Covel brought it from the East at the beginning of this century.

¹¹⁹. This is an admirable specimen of critical judgement. A single contradiction is to prove non-identity in the case of a MS. which Stephens has quoted in the Apocalypse alone two hundred and forty times.

μαρτύριον, which according to your account is in the MS. 237, at 1 Cor. I. 6, where κήρυγμα is quoted in Stephens's margin with *ιε* annexed to it. Wetstein on the contrary, who declares ¹²⁰ that he collated the MS. 237, quotes from it κήρυγμα in this place; and he is very circumstantial on this reading, for he notes that it took its origin "ex interpretamento Chrysostomi et Theodoretii." If Wetstein is mistaken, you ought to have particularly noted it, but we are now left in suspense, which of the two collators we are to believe. It is true that Wetstein frequently collated in haste: but as I have detected so many inaccuracies in your quotations, I cannot give up Wetstein, without better authority. — In your second example you quote βασιλείαν ἱερέϊς from the MS. 237 at Apoc. I. 6, where Stephens's margin exhibits βασιλείαν καὶ ἱερέϊς, as the reading of the MS. *ιε*. But Stephens's margin is here unquestionably false: for βασιλείαν καὶ ἱερέϊς is ascribed not only to the Codex *ιε*, but likewise to the Codex *α* or Compl. edition, which has βασιλείαν ἱερέϊς without καὶ like the MS. 237. Καὶ therefore was inserted by mistake in the various reading, and the error was probably occasioned by the circumstance, that καὶ is between the two nouns in the text. If you make then the proper correction, and make it you must, or give up the identity of the Codex *α* and the Compl. edition, the reading here ascribed to the MS. *ιε* is that of the MS. 237, and proves against your opinion. — In your third example, you quote from the MS. 237 ἐδίδαξεν τὸν βαλαάκ at Apoc. II. 14. as a contradiction to ἐδίδαξε τὸν βαλαάκ, which Stephens quotes from the MS. *ιε*. Now that ἐδίδαξεν is a contradiction to ἐδίδαξε, is a discovery, which without your assistance I never should have made. But are you, Sir, who have made so many collations, ignorant that the third person singular of the imperfect, the perfect, and the two aorists is written in many MSS. with the N ἐφελεύσικον, even when

120. Tom. II. p. 12. "Hunc quoque codicem ego de integro contuli." In the time of Wetstein this MS. was numbered 2869.

a consonant follows ¹²¹? And are you likewise ignorant that Stephens, in quoting from his MSS. adhered to the orthography of his own text, and invariably rejected the *ν*, if a consonant followed ¹²²? As to Βαλαὰν with a double α, which you oppose to Stephens's quotation Βαλαάν with a single α, it no more makes a contradiction than ἐδίδαξεν, for they are only different modes of writing the same name ¹²³: and, as Stephens has quoted this reading not only from the Codex *ιε*, but likewise from the Codex *α*, which has Βαλαάν with one α, he has given the preference to the orthography of the latter. Stephens's quotation therefore from the MS. *ιε* agrees with your quotation from the MS. 237. — Your fourth example likewise proves against yourself: for at Apoc. IV. 3. Stephens quotes σαρδίῳ as a various reading to σαρδίνῳ from α, *ιε*, and *ις*: and this very reading is by your own account in the MS. 237. That it is written σαρδέῳ, with an *ει* diphthong, does not make

121. The Codex Alexandrinus and Codex Bezae afford instances of this kind in every page, the *ν* ἰφελευτικόν being added in general, whether a vowel follows or not. For instance at John X. 1 and 13, they both have ἔστιν before καὶ: Ver. 5. οἴδασιν before τῶν: Ver. 16. the Cod. Alex. has ἀκέσσωσιν, the Cod. Bezae ἀκέσσωσιν before καὶ: Ver. 27 both read ἀκολυθῆσιν before μοι: Ver. 35 εἶπεν before θεός, etc.: yet neither Walton, Mill, Wettstein, nor Griesbach have converted this mode of writing into a various reading. In the very place with, which we are now concerned, namely Apoc. II. 14. Wettstein quotes from the MS. 237, and like Stephens quotes ἐδίδαξε without the *ν*, because a consonant follows.

122. If Stephens had made it a rule to note the orthographical minutiae of his MSS. as Woide, Alter, and Birch have lately done, there would be no impropriety in examining whether the MS. quoted or supposed to have been quoted, had those minutiae or not: though even in that case, we could hardly derive from such trifling differences an argument for non-identity.

123. If the MS. 237 has read Βαλαὰν instead of Βαλαάν, your example would have been valid; for these are different names.

it a different word ¹²⁴: and you might as well contend that the celebrated passage Ὑμεῖς δὲ ζητεῖτε ἐκ μικρῷ ἀυξῆσαι, κ. τ. λ., which is added in the Codex Bezae at Matth. XX. 28, and which every one has hitherto supposed to be peculiar to that manuscript, at least among those which are now extant, was copied by Mill from some other MS., because in Mill's quotation we find μικρῷ according to the usual orthography, whereas in the Codex Bezae itself is μεικρῷ with a diphthong ¹²⁵. — In the fifth example, which is taken from Apoc. IV. 8 your quotation from the MS. 237. directly contradicts Wetstein's quotation from this manuscript. Wetstein's text is here ἐν καθ' ἑαυτὸ ἔχον: and from the MS. 237 he quotes ἐν αὐτῶν as a various reading to ἑαυτὸ, and ἔχον as a various reading to ἔιχον. According

124. Wetstein in this very passage quotes from the MS. 237 σαρδίω, according to the common orthography, as Stephens had done before him: and in the next verse he quotes εὐχαριστίας from the Codex Alexandrinus, not εὐχαριστίας as written in that manuscript. Examples of this kind I could produce by dozens.

125. The argument, conducted in your manner, would run thus:
The MS. which Dr. Mill has quoted by the abbreviation Cant. is not the Codex Bezae. For

The Codex Bezae reads μεικρῷ Matth. XX. 28.: but the Codex Cant. read μικρῷ, as Dr. Mill has specially informed us.

In like manner I could prove that the readings, which you say you have copied from Stephens's margin, were copied from some other book: for wherever Stephens has an Jota subscriptum, your quotation is invariably without the Jota. You might prove also that I have not copied from your book: for wherever you have omitted the Jota, I have taken the liberty to supply it, because it is as much a part of the word, as if it were written in the same line with the other letters. You may prove also that Wetstein did not collate the Codex Alexandrinus from the example quoted in the preceding note: further that he did not collate the Codex Augiensis, for this MS. has συνφορτειζόμενος Phil. III. 10, as you will find on consulting it in Trinity College Library, but Wetstein ascribes to it συνφορ-τιζόμενος: in short you may prove that he collated no MS. whatsoever,

to Wetstein then the MS. 237 reads ἐν αὐτῶν ἔχον after καὶ: which exactly agrees with ἐν καὶ ἐν αὐτῶν ἔχον, quoted by Stephens from the MS. ιε. You on the contrary quote ἐν καὶ ἔχον, without αὐτῶν from the MS. 237. Now, though I will not positively assert that you have copied wrong, I am not persuaded that you have copied right: for in this very place you have given an inaccurate transcript from Stephens's legibly printed margin¹²⁶: and therefore I chuse rather to abide by Wetstein's quotation, than by your own. — In your sixth and last example, you say "R. Stephens affirms that his MS. ιε read αὐτῶ τῷ πολεμῆσαι κατὰ τῷ δράκοντος in Apoc. XII. 7: but the MS. 237 reads αὐτῶ πολεμῆσαι (not τῷ) μετὰ (not κατὰ) τῷ δράκοντος in this verse." To this I answer, that Stephens does not affirm what you say that he affirms; for in the whole verse he has no other quotation from the MS. ιε, than τῷ πολεμῆσαι, as a various reading to ἐπολέμησαν the common reading. Now as by your own acknowledgement, the MS. 237 has not the common reading ἐπολέμησαν, but πολεμῆσαι, it so far agrees with Stephens's quotation, and operates against you. You lay indeed great stress on the article τῷ, which in Stephens's quotation precedes πολεμῆσαι, but does not precede it in the MS. 237. But this difference will not avail you, for Stephens quotes here, not only the Codex ιε but likewise the Codex α; and as the Codex α has πολεμῆσαι with the article, he would not, as we know from his general practice, have made a separate quotation for the sake of a MS. which agreed in the main with the Codex α, and differed only in the article. Or the collator might have very easily made a mistake, as the word, which immediately precedes πολεμῆσαι, ends with τῷ: and, on the other hand if τῷ is in the MS. you yourself may have overlooked it, from the similarity of the terminations. At any rate the agreement in the verb will outweigh the difference in the article. As to your κατὰ, which you oppose to μετὰ, I ask you how you

¹²⁶. You have copied αὐτὸν instead of αὐτῶν.

you know, that Stephens's MS. *15* had *κατά* and not *μετά* in this verse: for Stephens himself quotes neither the one nor the other. If you say, because *κατά* is in Stephens's text, and Stephens has noted no variation of the MS. *15*, I answer that he is equally silent in regard to the Codex *α*, and yet the Compl. edition, as you yourself will find on consulting it, differs from Stephens's text, and reads, not *κατά*, but *μετά*, like the MS. 237. In proving therefore the non-identity of Stephens's MS. *15* and the MS. 237, you prove the non-identity of the Codex *α* and the Compl. edition. Such are the absurdities, to which your demonstrations lead. But this is not all: for the circumstance, that the MS. 237 has *μετά* and not *κατά* is not only no argument in your favour, but is an argument against you. For in the compass of the two verses Apoc. XII. 7. 8. Stephens quotes *α* and *15* as agreeing in three readings in opposition to his own text. Since therefore the Codex *α* varies from Stephens's text in having *μετά* instead of *κατά*, though Stephens has not quoted it, the general agreement in this passage between *α* and *15* in opposition to Stephens's text ¹²⁷, affords at least a presumptive argument, that *15* agreed with *α* in respect to *μετά*, as well as in respect to the other readings.

To prove that the MS. 237 is neither Stephens's MS. *15* nor any other of his MSS. you have introduced a formidable host of sixteen contradictions. But you would have acted wisely, if you had omitted the whole set: for of these sixteen examples, seven are absolutely false, seven more are not only false but prove against yourself, and the remaining two either prove against yourself, or prove nothing. The seven examples, in which you have quoted the MS. 237, at 1 Cor. VII. 33. 34. 2 Cor. XI. 22. Ephes.

¹²⁷. This agreement takes place throughout the greatest part of the Apocalypse. In the 12th and 13th chapters alone Stephens's quotes *α* and *15*, as agreeing in twenty readings in contradiction to his own text,

IV. 32. Phil. II. 1. Coloss. II. 13. III. 20. Apoc. VII. 14. as proofs that the MS. 237 is neither Stephens's MS. *18* nor any other of his manuscripts, are without exception false, because in none of these places, has Stephens any quotation, as far as your readings from the MS. 237 extend, either with the mark *18* or with the mark *π*. annexed to it. Consequently in none of these places can the readings of the MS. 237 be said to contradict the readings either of the MS. *18* in particular, or of Stephens's MSS. in general ¹²⁸. — The seven examples, which you have produced from Gal. V. 7. Ephes. III. 3. Coloss. II. 1. Apoc. I. 8. II. 20. III. 18, are not only false, but prove against yourself. For the two readings, which you quote from the MS. 237 at Ephes. III. 3. Coloss. II. 1. agree with Stephens's text, though you assert the contrary ¹²⁹, and in these two places no various

¹²⁸. One of these seven examples deserves particular notice, because though it agrees with the other six in being totally false, it differs from them in this respect, that the assertion is made in the most solemn and deliberate manner. At 2 Cor. XI. 22. where Stephens text has *εἰσι*, with a comma after it, he quotes *εἰσι*; with a mark of interrogation from the Codex *17*, but from no other MS., and adds *ἔτι καὶ ἐν τοῖς ἑξῆς*, signifying that the same MS. wrote *εἰσι*; with a mark of interrogation, where it occurs again in the several clauses of this verse. Not a syllable more does his margin exhibit in the whole passage, nor is the least mention made there of any other MS. whatsoever than of the single MS. *17*. And yet, Sir, you could venture to write (p. 241) the following sentence. "Let it be just briefly remarked that the MS. 237. reads *Ἑβραῖοί εἰσι, καὶ γὰρ Ἰσραηλιταί εἰσι, καὶ γὰρ σπέρμα Ἀβραάμ εἰσι, καὶ γὰρ* in 2 Cor. XI. 22, without any note of interrogation subjoined to any of the three clauses, of which this verse is composed. But R. Stephens specially affirms, that All his MSS. subjoined notes of interrogation to all these clauses." I would willingly have ascribed this assertion to a want of knowledge, and have supposed that you understood *ἐν τοῖς ἑξῆς* as equivalent to *ἐν τοῖς λοιποῖς*. But your translation of *ἐν τοῖς ἑξῆς* by "to all these clauses," precludes this charitable explanation.

¹²⁹. Perhaps in your quotation from the MS. 237, at Ephes. III. 3. *ἐγνώρισεν* is intended as a contradiction to Stephens's *ἐγνώρισε*:

reading is noted of the MS. 15: consequently you must admit on your own principles, that the MS. 15 here agreed with Stephens's text, and therefore with the MS. 237. At Gal. V. 7, where Stephens's own text is *τίς ὑμᾶς ἀνέκοψε*, he quotes *ἐνέκοψε* as the reading of all his MSS. of St. Paul's Epistles, in the place of *ἀνέκοψε*: and this very word *ἐνέκοψε*¹³⁰, and not *ἀνέκοψε*, follows *τίς ὑμᾶς* by your own account in the MS. 237. In the two passages, Apoc. I. 8. 11, Stephens quotes from the MS. 15, *ὁ θεὸς* as inserted after *κύριος*, and *ἐπτα* as inserted before *ἐκκλησίαις*, both in addition to his own text¹³¹: and as it appears from your own quotations, that both these additions take place in the MS. 237, they prove directly against yourself. The example, which you have taken from Apoc. II. 20. you have given in so concise a manner, that it will be necessary to explain it more at length. In this passage Stephens's text, is *Ἀλλ' ἔχω κατὰ σὺν ὀλίγα, ὅτι ἔως τὴν γυναῖκα Ἰεζαβὴλ τὴν λέγουσαν ἑαυτὴν προφῆτιν,*

and in your quotation from this MS. at Coloss. II. 1. the two blunders *Δαοδικεῖα* and *εὐρακασιν* (whether they are in the MS. or only in your transcript is immaterial) are to be opposed perhaps to Stephens's *Λαοδικεῖα* and *εὐράκασιν*.

130. As you quote *ἐνέκοφεν* with the *N* *ἐφελκυστικόν*, perhaps in this instance likewise the *ν* is intended as a contradiction.

131. These are the only quotations, which Stephens makes from the MS. 15 in Apoc. I. 8 and 11. Consequently the remaining parts of these two verses are foreign to your purpose, unless you have the privilege of ascribing to the MS. 15 what Stephens has not. In the first instance you argue from *ἀρχὴ καὶ τέλος*, in the second from *ταῖς ἐν Ἀσίᾳ*, which clauses, as appears from your quotations, are not in the MS. 237: whereas both these clauses are in Stephens's text, and Stephens has not noted that they were absent from the MS. 15. Hence you conclude that the MS. 15 retained them. Now Stephens is as silent on these clauses in respect to the Codex *α*, as in respect to the Codex *15*. You must conclude therefore that the Codex *α* likewise retained them. But the Complutensian edition rejects them both, like the MS. 237. Therefore on your principles the Codex *α* differs from the Complutensian edition, or in other words, differs from itself.

διδάσκειν καὶ πλατύνει εὐσεβεῖς δόξαι: and as a various reading to ὅτι ἕως τῆς γυναικὸς etc. as far as εὐσεβεῖς, he quotes from α and ιε the following sixteen words, ὅτι ἀφ' οὗ τῆς γυναικὸς σὺ Ἰεζάβελ ἢ λέγει ἑαυτὴν προφητὴν, καὶ διδάσκει καὶ πλατύνει τοὺς εὐσεβεῖς. The object therefore of our inquiry is to know whether the MS. 237 has these words or not: but instead of giving us the proper information on this subject, you begin your quotation from the MS. 237 three words before the place, where Stephens has begun his quotation from the MS. ιε, quote therefore words with which you have no concern, and you omit fourteen out of the sixteen, with which alone you were concerned. Your quotation from the MS. 237 is produced in the following manner, κατὰ σὺν ὅτι — προφητὴν¹³², which you say is in contradiction to Stephens's margin, without quoting what stands in that margin. Here I beg leave to ask you two questions, 1st Why have you made a break in your quotation from the MS. 237 between ὅτι and προφητὴν, when Stephens quotes from his MS. ιε not less than eight words in that interval? 2dly Why have you ended your quotation from the MS. 237 with προφητὴν, when Stephens quotes not less than six words after προφητὴν? The suppression of evidence has always a suspicious appearance: and in the present instance the suspicion is confirmed by fact, for Wetstein has quoted from the MS. 237 the words, which you have thought proper to conceal, from which appears, that the whole of Stephens's quotation from the MS. ιε at Apoc. II. 20 is literally contained in the

132. As I do not presume to make any correction without noting it, I think it my duty to mention that in your book is printed προφητὴ, in which it is so evident that the ν was omitted by mistake, the construction in this passage requiring the accusative, and not admitting of the vocative, that I have taken the liberty to supply the ν, and to correct προφητὴ to προφητὴν. If however it is your intention to make any particular use of the omission of the ν (whether the omission takes place only in your transcript, or this letter is faded in the MS. itself, I cannot tell) and to produce προφητὴ as a contradiction to προφητὴν, I am ready to give up the blunder, the moment you reclaim it.

MS. 237. Further, in the very next verse Stephens quotes another reading from the MS. *ie* consisting of not less than ten words, all of which Wetstein has quoted from the MS. 237, though you have here again observed a prudent silence: so that in the single passage Apoc. II. 20. 21. there is an agreement between Stephens's extracts from the MS. *ie* and those of Wetstein from the MS. 237, in not less than six and twenty words. In referring therefore to this passage, as well as to many others in your collation, you must have taken for granted that every one would trust to your representations, without examining whether they were just: but, if such were your expectations, you are most miserably disappointed, for be assured, Sir, that not all your readers are so ignorant and so credulous as to take mere tinsel for sterling gold. It is in fact difficult to comprehend to what purpose you introduced the example, which I have just examined. But I suppose you have argued according to your favourite principle from Stephens's silence: and that *κατὰ σὺ ὅτι* in the MS. 237 is to form an opposition to *κατὰ σὺ ὀλίγα ὅτι*, because *ὀλίγα* is in Stephens's text, and Stephens has not noted ¹³³ its absence from the MS. *ie*. On the absurdity of this principle I have already said so much, that I almost tired: but here I must remark, that Stephens's silence, though in general no argument whatsoever either for or against a reading can be drawn for it, operates in the present instance to your own detriment.

133. Whoever turns to Apoc. II. 20 in Stephens's third edition of the Greek Testament, will find twenty one quotations from the MS. *ie* presented to his view, without turning over a single leaf: and moreover the words of the MS. *ie* actually exhibited in this place (p. 176, 177) amount to sixty three. Yet in this very place you are obliged to seek for contradictions in passages where Stephens has no quotation whatsoever. Now you certainly knew, as appears from what you say p. 243, that a contradiction in places where Stephens's margin speaks, was much more to your purpose, than where it is silent. The choice therefore, which you have made in this place, very clearly implies, that Stephens's positive evidence was against you.

For on the word *ὀλίγα* Stephens is as silent in respect to the Codex *α*, as in respect to the Codex *ις*: but the Codex *α*, in spite of Stephens's silence, omits *ὀλίγα*: and since the two copies agreed in the sixteen words, which follow the place of *ὀλίγα*, no doubt can be made that they agreed likewise in regard to this word ¹³⁴. The single circumstance, that they agreed in reading *ὅτι ἀφείς* instead of *ὅτι ἔως*, would warrant this conclusion: for Wettstein quotes sixteen Greek MSS. of the Apocalypse, which have *ὅτι ἀφείς*, like the MS. *ις*, and all the sixteen reject at the same time *ὀλίγα* ¹³⁵. — In the example, which you have taken from Apoc. III. 18, you quote *πολλύριον ἵνα ἐγχείσῃ* from the MS. 237. Here Stephens quotes *πολλύριον ἵνα ἐγχείσῃς*, and ascribes the reading to the MS. *ε* only: consequently, if *ε* is not an erratum for *ις*, which you say p. 214, it is not, your example is false, because *ις*, the MS. with which you are concerned, is not quoted. If you suppose, that *ε* is really an erratum for *ις*,

¹³⁴. As Stephens's text is in this passage *Ἄλλ' ἔχω κατὰ σὲ ὀλίγα, ὅτι ἔως τὴν γυναῖκα κ. τ. λ.*, and the quotation from *α* and *ις* begins with *ὅτι ἀφείς τὴν γυναῖκα*, the mark of reference in Stephens's text, which determines the commencement of that portion, to which the quoted reading corresponds, should have been placed between *σὲ* and *ὀλίγα*, because *ὅτι ἀφείς* in the Codex *α* immediately follows *κατὰ σὲ*. Perhaps it was Stephens's intention that it should be thus placed, and the neglect in respect to the notation of the omission of *ὀλίγα*, ought to be ascribed, not to an oversight in the collator, but to the negligence of the compositor. At any rate the place, which the mark of reference actually occupies, is false, for it is set *after* *ὅτι*, though the quotation begins with *ὅτι*. Since therefore we are certain, that the compositor set it at least one word out of its place, there is the less improbability in the supposition, that the mark was intended to be placed two words distant from its present station. However I have no objection to the supposition that Stephens's collator overlooked *ὀλίγα*, as he has at other times overlooked whole clauses, even in places, where he has noted single words.

¹³⁵. Fifteen reject it entirely, without substituting any other word: one of them, and one only, has *πελάε* in its stead.

(and unless you do, your example is absurd) why have you asserted the contrary p. 214, in order to catch at a twig, to chastise Le Long? But no doubt can be made, that ε in this passage, as well as in Apoc. XIX. 14 is an Erratum for ιε, and that ι was either overlooked by the compositor or that it dropped out of the press, in making up the matter: because these are the only two places, where the mark ε appears in Stephens's margin throughout the whole Apocalypse, whereas ιε occurs in that book alone two hundred and forty times. Now if Stephens's quotation at Apoc. III. 18. was taken from the MS. ιε, it agrees with the MS. 237 in having πολλύριον ἵνα ἐγκρίσῃς. According to your statement indeed there is a difference in one letter: but to say nothing of the insignificancy of such a difference, when the question relates to identity and diversity, I have no doubt that your statement is inaccurate, and that the ε was omitted either by yourself or your printer: for Wetstein, who particularly distinguishes between ἐγκρίσῃ and ἐγκρίσῃς in this passage, ascribes the latter, not the former, to the MS. 237. — Lastly, the two remaining readings, which you have quoted from the MS. 237. at Apoc. VI. 10. VII. 8. prove nothing, because Stephens's quotations in these two places are ascribed to the Codex α as well as to the Codex ιε, but are no more in the Compl. edition than they are in the MS. 237. Nay, what is still more, these two examples are rather arguments against you: for if you correct Stephens's margin so as to make his quotations from the Codex α agree with the Complutensian edition, which you cannot refuse without giving up their identity, the two readings ascribed by Stephens to the MS. ιε will agree with your quotations¹³⁶ from the MS. 237.

136. Your quotation from the MS. 237 at Apoc. VI. 10. is ἔκραξαν φωνὴν μεγάλην. In the compass of these words Stephens has no other quotation from ιε than ἔκραξα as a various reading to his own text ἔκραζον: consequently we are concerned with ἔκραξα alone and have no business with φωνὴν μεγάλην, because on those words Stephens says nothing of ιε. Now that ἔκραξα is an erratum

You have been therefore most unfortunate in your proof of the non-identity of the Codex Stephani ¹³⁷ and the Codex Regius 237: for, though you have collected for this purpose not less than two and twenty examples, which were probably gathered with great difficulty, they defeat the very purpose for which you have produced them. And if your design had been to prove the identity of the manuscripts instead of their diversity, you could hardly have expected to have met with better success ¹³⁷.

in Stephens's margin for *ὑκραξαν* is evident not only from the circumstance, that this reading is quoted likewise from the Codex ¹³⁷ which has *ὑκραξαν*, but also from the construction of the sentence, which makes it impossible that the verb should be in the singular, because it is accompanied with the plural participle *λέγοντες*. Even if it were not an erratum, it is very extraordinary that you should select an example affording a difference in only a single letter from a page of Stephens's Greek Testament, which exhibits nine other readings of the MS. ¹³⁷, one of which occupies five lines. But the important readings were probably all against you, and therefore you were reduced in despair to have recourse to a difference in a single letter. In the other example you say. "The MS. 237 reads *ιβ' χιλιάδες ἐσφραγισμέναι* in Apoc. VII. 8. But R. Stephens declares that none of his MSS. read these words in this passage." Now, Sir, R. Stephens declares no such thing: for of the omission of *ιβ' χιλιάδες* he says not a word, his whole notation being confined to the participle alone, which in his Note to Ver. 5 he says was not in his copies of the Apocalypse either after *ῥεβὴν ιβ' χιλιάδες*, Ver. 5. or in the following verses. But the Complutensian edition, in spite of Stephens's notation repeats the participle after *ιβ' χιλιάδες* at the end of the 8th verse, and agrees therefore in the repetition with the MS. 237.

¹³⁷. As Stephens has no where quoted the MS. ¹³⁷ in the Catholic Epistles, I once thought that this circumstance in some measure weakened the arguments for the opinion, that it was the MS. 237, because this MS. contains the Catholic Epistles. But a more intimate acquaintance with Stephens's margin, and with the defects of Stephens's collations, has convinced me, that Stephens's not having quoted a MS. in one or even more epistles is no proof, that the MS. did not contain them. Neither in the

Recapitulation and Conclusion.

The result of the preceding inquiry is as follows. Of the five Codices Stephanici δ , ϵ , η , ι , κ , you have proved the very reverse of what you intended, and instead of shewing they are not the same as the Codices Regii 106, 112, 62, 102, 237, you have indirectly established their identity. For when a man attempts to overturn a generally received opinion, and though in possession of all the materials, which are necessary to effect his purpose, if the purpose can be effected at all, he produces only such as are either weak or absurd, the effort, which he makes to confute the opinion, serves only to confirm it. You assert indeed p. 242, that there is not a general similarity between the readings of the MSS. which you collated in Paris, and the readings which are quoted in Stephens's margin from the MSS. which are believed to correspond to them. But you have totally failed in your attempt to prove this position: and it is this very failure, which defeats the object you had in view. Besides, Sir, we know for certain that the assertion is not true of the MSS. 62 and 237: for the latter has been collated by Wetstein, the former by both Griesbach and Wetstein, and there is really a general agreement between their extracts from these MSS. and Stephens's quotations from his MSS. η and κ , as far as his quotations extend ¹³⁸. And though we have no complete collation of the MSS. 106, 112 and 102, which we can compare with Stephens's

epistle to Titus nor in the second epistle of St. John does Stephens's margin exhibit a single quotation from the Codex α : yet in both epistles it has variations from Stephens's text.

138. Stephens's quotations are not so numerous as those of Wetstein and Griesbach; but this is of no consequence, if those which he has actually produced, have a general agreement with the correspondent quotations of Wetstein and Griesbach. If we argued from the difference in their number, we must conclude that the Codex α is not the Complutensian edition; for in the Catholic Epistles, Stephens has only twenty eight quotations from his Codex α , whereas Wetstein has above an hundred from the Complutensian edition.

extracts from the MSS. which he denoted by the marks δ , ϵ , and ι , yet I have clearly shewn in the examination of your proofs relative to these manuscripts, that they have been conducted in such a manner, as not only to produce not the effect which you intended, but so as to be inexplicable on any other supposition, than that the general similarity¹³⁹, which you deny, really takes place. Nor must it be forgotten, that even of the few examples, which you have actually produced, there are several, which prove directly against yourself. — The two Codices Stephanici γ , ϵ , you have likewise not proved to be different from the Codices Regii 84, 72: but as in your conduct of the proofs relative to these two manuscripts I have not observed the same suspicious circumstances, at least not in the same degree, as in the case of the three just-mentioned, I can only say of the MSS. γ and ϵ , that you have left the question of their identity with the MSS. 84 and 72, exactly where you found it. If however Stephens's quotations from the MSS. γ and ϵ (for it is useless to produce examples, where Stephens has no quotations) do not contradict the readings of the MSS. 84 and 72, in a greater number of instances than those, which you have actually exhibited, the identity of the MSS. will admit of no doubt. At present we can come to no positive conclusion, but must wait for a more complete collation: yet, though I will make no affirmation either one way or the other, till I have seen more perfect documents, yet I think it not improbable that Le Long's opinion was right in respect to these two, since your collation really confirms it of the five, which I have already mentioned. — Lastly in regard to the Codex

139. By general similarity you must not understand an agreement in every reading without exception, for that is impossible. You will not deny that there is a general similarity between Stephens's extracts from the Codex α and the correspondent readings of the Complutensian edition, though among five hundred and seventy eight readings ascribed in Stephens's margin to the former, there are only five hundred and thirty to be found in the latter.

Stephani ζ, which according to Le Long was marked with the Number 2242 in the Library of the King of France, at the time when he sought for the Codices Stephanici, but of which a doubt is now entertained as to its present number, in consequence of the new arrangement of the manuscripts, the question being divided between those, which are numbered 47 and 49, you have attempted indeed to prove that neither of these MSS. were used by Robert Stephens. But you have not proved your position of either: on the contrary, though you would have left the question wholly undecided, if you had examined only the MS. 47, yet your collation of the MS. 49 is such as would warrant the conclusion, if the question of the Codex Stephanii ζ were not pressed with peculiar difficulties, which I have stated at full length, that the MS. 49 was really collated by Robert Stephens ¹⁴⁰.

140. Here it will not be improper to take notice of a passage in Stephanii Responsio ad Censuras Theologorum Parisiensium p. 37. In this place Stephens relates what passed between him and the Doctors of the Sorbonne, before whom he was summoned in 1550, after he had printed his third edition of the Greek Testament, to hear their determination, whether it should be exposed to sale or not. After having mentioned, that he presented a copy of it to Goveanus and Rufus, who presided at the board, and whom he calls "homines inimicissimi et imperitissimi, he proceeds as follows: Vident Graeca esse, eaque impressa: consilio nullum superesse locum aiunt. Postulant afferri vetus exemplar, scilicet in quo legerent. Respondeo non posse fieri, quod non unum esset, sed quindecim, relata in Bibliothecam Regiam, quae mihi precario data fuerant, quibus diligentissime collatis etc. Here Robert Stephens has very distinctly placed a comma after "quindecim," which separates it from "relata in Bibliothecam Regiam, quae mihi precario data fuerant": but you quote these words p. 244 without a comma after "quindecim," and make R. Stephens declare, that he had sent to the King's Library, not only the eight, which he had borrowed from it, but likewise the other seven, including even the MS. which was collated in Italy, and which R. Stephens therefore never saw. Hence you argue thus. If R. Stephens sent to the King's Library all the fifteen MSS., it could only be for the temporary

The expectations therefore, which had been raised by your journey to Paris, and your collation of the MSS. which are believed to be the same as were used by Stephens, have met with a wretched disappointment: for the collation, which you have presented to the public as a proof of your opinion, is like a globe of atmospheric air, which by the gaudiness of the colours displayed on its watery surface may delude the ignorant and the credulous, who gaze in distant admiration; but the moment it is touch-

purpose of furnishing his examiners (who did not understand a word of Greek, for they took the various Readings for heretical notes of the editor) with an opportunity of comparing Stephens's edition with the originals: consequently they were returned, as soon as this task was finished, or the MSS. which Stephens had received from his friends, would have been unjustly detained in the royal library. But you are not aware, Sir, that this argument not only warrants not the conclusion that the King's MSS. were likewise sent away, but proves directly against yourself. For if I admit (what however is not true, and what Stephens's words, in consequence of the comma after "quindecim", by no means imply) that all the fifteen were sent for a temporary purpose to the King's library, yet the same regard to justice, which would have prevented the detention of those, which did not belong to it, would have occasioned the detention of those which really did belong to it: unless you suppose that the property of a King is less sacred than that of his subjects, which in these times is a very dangerous supposition. But Stephens's expression admits not of the interpretation, which you have put upon it. I own that it is obscure: but Stephens's had good ground for not being explicit on this subject. If he made particular mention of the MSS. which he had procured from his friends, he might have exposed those friends to the same persecution, as he himself underwent. He says therefore only in general terms, that he had used fifteen manuscripts, that he had returned to the King's Library those, which he had borrowed from it, and then suddenly breaks off, without naming the rest. Perhaps in Stephens's Answer to the Paris Divines, which he himself published in French, at the very same time that he published it in Latin, the sentence is so worded as more fully to explain this matter. But this edition I have not been able to procure.

ed by the hand of a critic, it vanishes into the element, of which it was composed. In regard to myself however, I must acknowledge that I am so far indebted to your collation, that it has given me an opportunity of removing doubts, which I once entertained on the subject of Stephens's manuscripts. It is well known that when Le Long in the year 1720 undertook to determine the eight MSS., which Stephens had borrowed from the library of the K. of France, he selected for examination only eleven in that library. Consequently the truth of Le Long's discovery depended on this previous question: Did the eleven, which he selected for examination, necessarily include the eight which he sought? For as he examined each of them by his own account in only four or five singular readings, an agreement in so small a number, though sufficient where we have to chuse eight MSS. among eleven only, can lead to no absolute decision, where the proof of the previous question fails. But the arguments, which had been used to prove it, appeared to me at least to be liable to various objections, which I stated at full length in my Notes to Michaelis's Introduction Vol. II. p. 781 — 786: and, though there was no reason whatsoever to believe, that Le Long was mistaken, yet with exception to the two MSS. which have been completely collated by Wetstein and Griesbach, I had not a thorough conviction, for want of sufficient data, that his opinion was right¹⁴¹. It is always adviseable to sus-

141. Namely in regard to the particular numbers, by which Stephens's MSS. were then marked in the royal library: not in respect to the question, whether they were in that library or not, for this question admits of no doubt. I said p. 786 "Whether the eight MSS. which Stephens borrowed, are in the number of the eleven selected by Le Long, or not, they certainly are *somewhere* in the royal library. The notion that Stephens never returned them, but that he took them with him to Switzerland, when he left Paris, is highly absurd. In his answer to the Paris Divines p. 37, he declares that he had returned all his manuscripts: and, as these very MSS. were at that time a subject of public controversy, it is wholly incre-

pend our judgement, till the difficulties are removed in which a question is involved; and every man who reasons with caution, would rather have refused his assent to a proposition, of which he afterwards perceives the truth, if, at the time when he refused his assent, he had reason to doubt, than under the same circumstances to have granted his assent to a proposition, which he afterwards discovers to be false. Your collation has convinced me that I ought not, at least in respect to the five MSS. δ , ϵ , η , ι , κ , to refuse it any longer: and as it is always more agreeable to be certain, than to be in doubt, I think myself so far obliged to you for the pains, which you have taken.

Here I would willingly close this subject: but as you yourself are so extremely liberal of censure, even in cases where you ought rather to applaud, you must not expect to escape, where censure is justly due. The expression "shameful debility," which you apply¹⁴² to Le Long, Wetstein, and Griesbach, might be retorted not four but fourscore fold on yourself: for of an hundred and thirty examples, which you have produced p. 220—241, and which have been the subject of the preceding inquiry,

dible, if he had asserted a falsehood, that it should have remained undetected. It was certainly known in the royal library, whether he had returned them or not; and, as R. Stephens was narrowly watched and persecuted by the Paris Divines, they neither would nor could have failed to detect the falsehood, if the MSS. had not been returned." To this argument I will now add another. Suppose you were induced, like R. Stephens, by any motives either of religion or policy, to quit your native country and settle in a foreign one, and that you carried off with your own books the Codex Vatabli, which you have borrowed from our Public Library; do you imagine that such a step would pass unnoticed, that the University would make no complaint, and that no publications would appear, in which such conduct would be openly reprobated? How then can you believe, that R. Stephens could defraud the Library of the King of France, not of one only, but of eight Greek manuscripts, without the least notice being taken of the fraud?

¹⁴² P. 212.

there are more than seventy ¹⁴³, which are either false, or prove nothing, or prove against yourself ¹⁴⁴. When I find you arguing from Stephens's silence, and concluding that his MSS. agreed with his text, wherever he has not specified the contrary, or when I see you gravely copying Stephens's own words, and producing them as various readings of a Greek manuscript, I have no other sensation than that of pity for a man, who has imprudently engaged in sacred criticism, without possessing the necessary qualifications. But when I meet with assertions that cannot be ascribed to want of knowledge, when I find you quoting Stephens for evidence, which he has not given, and suppressing that which he really has ¹⁴⁵, and consider that there

143. They have been all particularly noted in the preceding review of your collation.

144. If I could have compared your quotations from the MSS. which you collated in Paris, with the MSS. themselves, in the same manner as I have compared your quotations from Stephens's edition of 1550, it is highly probable that I should have had reason to object to many more of your examples: especially as I have shewn in the sixth Letter, that in copying only twenty examples from Beza's first edition, you have produced seven deviations from the original. And whoever compares your quotation p. 398. from the Greek Acts of the Lateran Council with Harduini Acta Conciliorum Tom. VII. p. 16 will find, that you have inserted a sentence of your own authority consisting of sixteen words, which do not exist in the Greek Acts themselves; to say nothing of the less striking alteration of *ἐν ἑρανῶ* to *ἐν τῷ ἑρανῶ*, and the accidental mistakes of *ἐνδεύς* and *εὐρίσκηται*, for *ἐνδύς* and *εὐρίσκειται*. You must not therefore expect that I should place thorough confidence either in the accuracy or in the fidelity of your quotations from the Paris manuscripts.

145. You observe very properly p. 479 that if a false tenet or opinion is to be defended at all events, it must seek the treacherous aid of cavils and equivocations, by selecting a *part* only and stating them as the *whole* of an author's words, by ascribing to him expressions which he never uttered, and meanings which he never meant, by suppressing what is known to be true, and by insinuating, if not asserting, what is known to be false." This description, which you very unjustly apply

are instances of the former kind, in which you could hardly have been taken by surprise ¹⁴⁶, and examples of the latter, in which you neither could have been ignorant of what Stephens had quoted, nor of the impossibility of concealing that quotation without leading your readers into error ¹⁴⁷, it is really difficult to avoid giving way to the suggestions of a just indignation. But as I should think it a very unbecoming liberty in me, to make use of the same language to you, Sir, which you think yourself warranted to use toward your adversaries ¹⁴⁸, I will say only of your collation, *Valeat in opinionibus et sermonibus imperitorum, ab ingeniis prudentium repudietur: vehementes habeat repentinos impetus, spatio interposito et causa cognita confenescat* ¹⁴⁹.

to Dr. Benson, who was a very learned and a very honest man, I request you to compare with Matth. VII. 1-5, where you will find some admirable precepts, with which you appear to be totally unacquainted.

146. See particularly the Article of the Codex Stephani 16, Note 128.

147. See the Article of the Codex Stephani 8, in particular.

148. You will give me leave however to transcribe the sentence, with which you close your third Letter. "Thus I beg leave to dismiss, for the present at least, his dissertation: which for intrepidity of assertion, disingenuousness of quotation, and defectiveness of conclusion has no equal, stands aloof beyond all parallel, as far as my reading extends, either in ancient or in modern times."

149. Ciceronis Or. pro Aulo Cluentio, cap. 2.

APPENDIX No. II.

**EXTRACT FROM MR PAPPELBAUM'S TREATISE ON THE BER-
LIN MS., WITH OBSERVATIONS.**

Though I have no immediate concern with the Berlin MS., or, as it is frequently called, the Codex Ravianus, yet as Mr. Pappelbaum's treatise¹, which is written in German, is not accessible to every reader, and the extracts which are given from it in your last publication, are in the highest degree partial and inaccurate, perhaps many of my readers will thank me, if I inform them of the real state of the case. As it is not my present business to write professedly on this subject, the accounts, which I shall give, will be very short: but I hope they will be sufficient to answer the purpose, for which I give them. I will constantly refer to each page in Mr. Pappelbaum's treatise, which will enable those, who are acquainted with German, to examine, whether the following statement be accurate or not.

In the first Section p. 1 — 20 Mr. Pappelbaum gives a general description of the manuscript, of which the 39th number in your Appendix exhibits an imperfect translation. I call it imperfect, because the most material parts are omitted, for this sage reason, that they prove against your hypothesis. P. 77. l. 5. of your Appendix begins thus. "If any person would take the trouble to examine the whole

¹, Published at Berlin in 1785.

N. T., he would have a plenteous gleanings *in this way*." But in what way, you leave us wholly in the dark; for the translation of three whole pages of Mr. Pappelbaum's treatise, (viz. p. 9. 10. 11) containing examples to which this sentence refers, you have totally omitted; so that you have a reference, without any thing to which a reference can be made. This defect therefore I beg leave to supply. In the three pages just mentioned Mr. Pappelbaum endeavours to shew the remarkable agreement between the Berlin MS. and the Complutensian edition, in singular and arbitrary connexions, or divisions of words; of which he gives the following examples.

In the Compl. edition, in which the words, both in the Greek and Latin texts, are marked with small letters at the top of the line, in order to shew the words in the Latin, which correspond to those in the Greek², *οὐ μὴ* is generally marked with only one letter, and *οὐ μὴ* in the Berlin MS. is generally written in one word. But in Apoc. XV. 4. *οὐ μὴ* are separated in the Compl. edition, and distinguished by the two letters *f* and *g*: and here they are likewise written in the Berlin MS. as two distinct words.

Both in the Compl. edition, and in the Berlin MS., *εἴκοσι τέσσαρες* is commonly written as one word. But in Apoc. XI. 16, the Compl. ed. has *εἴκοσι τέσσαρες* in two words, which are marked with the letters, *g* and *h*: and here the Berlin MS. has likewise *εἴκοσι τέσσαρες* in two words. It is true that *εἴκοσι* is at the end of a line and *τέσσαρες* at the beginning of the next: but as *τέσσαρες* begins with a long *τ*, which in the Berlin MS. as well as in the Compl. edition, is always used at the beginning of a word, it is certain that the copyist intended in this instance to distinguish *τέσσαρες* from *εἴκοσι*.

Ἐκ τῆς is generally printed in one word in the Compl. edition: and it is generally written as one word in the Ber-

2. A representation of these references may be seen in Michaelis's Introduction, Vol. II. p. 434 ed. Cambridge.

lin MS. But in Jam. I. 23. and III. 13, *εἰ* and *τις* are separated in the Compl. edition, and marked with different letters³; and in these two places the writer of the Berlin MS. has written *εἴ τις* as two distinct words.

In the Compl. edition *ἀφ' οὗ* in Apoc. XVI. 18 is marked with the letter *g*, as one word: and here also in the Berlin MS. it is in one word.

In Apoc. IV. 8 *καθ' ἑν* is printed in the Compl. edition as one word, thus *καθεν*; and it is thus written in the Berlin MS.

Both in the Compl. edition and in the Berlin MS. *τεσσαράκοντα δύο* appear in general as two words. But in Apoc. XI. 2. the Compl. edition, through a mere mistake of the compositor, has *τεσσαράκονταδυο* in one word: and the Berlin MS. has exactly the same.

In the Compl. edition *ἀρτιγέννητα* 1 Pet. II. 2 is divided into two distinct words, which are marked with the letters *q* and *r*: and here the Berlin MS. has likewise *ἀρτι γέννητα* in two words.

In Apoc. II. 12. *τάδε* is so printed in the Compl. edition, that, though it is marked with only one letter, *τα* is at the end of a line, and *δε* at the beginning of the next. And in this place *τάδε*, which in other places is written as one word, is divided into two in the Berlin MS.

After having given a general description of the MS. Mr. Pappelbaum proceeds in the second section, p. 21-71, to give a collation of it with the Compl. edition throughout the Apocalypse, the result of which is as follows. If we deduct two and twenty orthographical mistakes of the copyist, such as *δουλοῖς* for *ιδουλοῖς*, *βλεβεῖν* for *βλεπεῖν*, *κακπος* for *καπ-* etc., which Mr. P. has enumerated p. 61-63, and

3. With *s* and *r* in the first instance, with *z* and *a* in the second.

which no one will consider as variations, the Berlin MS. differs from the Compl. edition in only twelve readings, throughout the whole of the Apocalypse. These twelve deviations are described by Mr. Pappelbaum p. 64. 65, and are the following.

Compl. edition.		Berlin MS.
Ch. III. 5.	περιβαλλεῖται ⁴	περιβαλεῖται .
7.	κλεῖν	κλεῖδα
IV. 9.	δῶσει ⁵	δῶσι
VI. 7.	τετάρτην σφραγίδα λέγοντος	σφραγίδα τὴν τετάρτην λέγαντων
	— καὶ βλέπε	καὶ βλέπε
8.	καὶ εἶδον θάνατος	— καὶ εἶδον ὁ θάνατος
	ἀκολουθεῖ μετ' αὐτῶ	ἠκολούθει αὐτῶ
VII. 11.	ἐπὶ τὰ πρόσωπα	αὐτῶ ἐπὶ πρόσωπον
XI. 9.	ἡμῖν	καὶ ἡμῖν
XIV. 8.	— ἡ πόλις	ἡ πόλις.

It is remarkable that these variations are confined to six chapters, that six of them are in the single passage Ch. VI. 7. 8., and that, even if we reckon Ch. III. 5. IV. 9., there are only six other variations therefore in the whole book. It is likewise worthy of remark, though Mr. Pappelbaum has not noticed it, that, if we except the omission of καὶ εἶδον, Ch. VI. 8. which was evidently occasioned by the homoeoteleuton ⁶, and περιβαλλεῖται Ch. III. 5. which

4. This can hardly be called a variation, for περιβαλλεῖται, with a double λ, is evidently a false print in the Compl. edition.

5. Here again δῶσει is probably a typographical error for δῶσι. R. Stephens at least considered it as such, for he quotes δῶσι from his Codex α.

6. Καὶ εἶδον is immediately followed by καὶ ἰδὲ. The transcriber therefore having written the first καὶ, his eye, on returning to the passage, caught the second.

is either an accidental or a designed correction of περιβαλλεῖται, the other ten various readings are an exact copy, partly of the text, and partly of the margin⁷, of R. Stephens's edition of 1550.

With exception to the readings, which have been already mentioned, the two texts agree from the beginning to the end of the book, though the Compl. text in the Apocalypse has not only a considerable number of uncommon readings⁸ but not less than twenty nine⁹ which are wholly peculiar to it. And what finally decides the question is that even the typographical errors of the Compl. edition, if we except τέττατος Ch. VIII. 12 which in the Berlin MS. is written τέταρτος¹⁰, are all retained in this MS. exactly as they are printed in the Compl. edition. They amount in the Apocalypse to not less than twenty, and are enumerated by Mr. Pappelbaum p. 58. 59. I will mention a few as specimens. The Compl. ed. has προφητίας an erratum for προφητείας Ch. I. 3, τῷ πνεῦμα for τὸ πνεῦμα II. 11, μετόπων for μετώπων¹¹ VII. 3 and XIII. 16. οἰκόνα for εἰκόνα, XIII. 14. παντοκράτωρ for παντοκράτορ, XVI. 14 etc. Now that the writer of the Berlin MS. should have hit upon twenty out of twenty one typographical errors in the Compl. edition, by mere accident, and without ever having seen that edi-

7. That Stephens's edition of 1550 furnished the Variations in the Berlin MS. was first observed by Griesbach. Symb. Tom. I. p. CLXXXI. And this eminent critic has lately put the matter out of doubt, by shewing that even the *typographical errors* of Stephens's margin are copied in the Berlin MS. See p. 12 of his Anmerkungen über Hezel's Vertheidigung der Stelle 1 John V. 7. Gießen 1794.

8. Enumerated by Mr. P. p. 53-57.

9. Pag. 59-61. 69.

10. It is not improbable that the correction arose merely from an accidental omission of the τ.

11. At Chap. XX. 4. μετώπων is printed right in the Compl. edition: and *there* it is written right in the Berlin MS.

tion, is what no man in his senses can believe. Suppose I had published in this Appendix R. Stephens's Latin Preface to his edition of 1550, with the three typographical errors κεφαλαια, σιχες, and angusta for κεφαλαια, ειχες and angusta, which are visible in this Preface, as printed in your Appendix, every man would conclude, and with great reason, that my impression was taken from your own. Nor must we forget to take into the account, that the same words are sometimes divided, sometimes connected, in the Compl. edition, and that too through the negligence of the compositor. Now in the Berlin MS. such words are written together or asunder, accordingly as they are printed in the Compl. edition¹². It is certain therefore that this MS., in the Apocalypse at least, is a servile transcript from the Compl. edition made by an ignorant transcriber, who was unable to distinguish what was right from what was wrong¹³: and the few deviations, the half of which are in one single passage, were interspersed by his employer probably with no other view, than to afford a pretext for denying the fraud, in case it should be detected.

In the third section p. 72--97 Mr. Pappelbaum gives a collation of the Berlin MS. with the Compl. edition, in the Catholic Epistles; from which it appears that here likewise there is the same general agreement between them, not excepting the errors of the press. If we deduct the mistakes of the copyist such as πεισμεν for ποισμεν I John I. 10, and a certain omission, which I shall afterwards mention, there are only fourteen words, in which they differ¹⁴: and what is particularly to be re-

¹². Examples have been already given.

¹³. If any one should suppose that the Berlin MS. instead of being a transcript from the Compl. edition, was the MS. from which this edition was printed, I refer him to my 243^d Note to Michaelis Introduction. Vol. II. p. 765.

¹⁴. These you have produced at full length p. 296-298.

marked, though Mr. Pappelbaum has not noticed it, twelve out of the fourteen words ¹⁵, in which the Berlin MS. differs from the Compl. edition, are various readings in Stephens's margin, the thirteenth ¹⁶ is a reading of Stephens's text, and the remaining fourteenth is probably a mere accidental variation occasioned by an oversight in the copyist, for the whole difference consists in a single letter ¹⁷. — In all other respects the two texts perfectly agree, not only in all the singular readings of the Compl. edition, but likewise in fourteen typographical errors ¹⁸. With respect to the first epistle of St. John in particular, which is the principal object of inquiry in the Berlin manuscript, we have the strongest proof of all, that it was copied from the Compl. edition: for if we deduct the mistakes of the copyist, such as *πεισμεν*, *οἶδομεν*, etc. which cannot be called variations, and a certain passage, which I shall mention presently, there is only one word, in which they differ, and in this word the Berlin MS. agrees with Stephens's margin ¹⁹. Now the Compl. edition in this epistle has ten peculiar readings ²⁰, and the three following typographical errors *ψευδόμεθα* for *ψευδόμεθα* Ch. I. 2, *διδάσκη* for *διδάσκει* Ch. II. 27, and *ὅμοιοι* for *ὅμοιοι* Ch. III. 2 ²¹. Since therefore

15. Namely those in James II. 25. IV. 12. V. 7. 19. 1 Pet. II. 11. V. 14. 2 Pet. I. 12. III. 7. 13. 1 John V. 10. 3 John 10. Jud. 22.

16. In 2 Pet. I. 11.

17. This example is in 1 Pet. II. 3, where the Compl. has *χεῖρας* δ *κύριος*, for which the writer of the Berlin MS. copied *χεῖρας* δ *κύριος*.

18. These are enumerated by Mr. Pappelbaum p. 76. 80. 83. 87. 92. 95.

19. At 1 John V. 10 the Compl. edition has *τῷ θεῷ*, the Berlin MS. *τῷ θεῷ* which is a various reading in Stephens's margin.

20. Enumerated by Mr. P. p. 76. 77.

21. To these may be likewise added the omission of *ν* in *ἐν* before a vowel Ch. III. 10, in which they also agree.

the Berlin MS. agrees in this epistle with the Compl. edition in every word but one, which was perhaps inserted as a mark, in the neighbourhood of 1 John V. 7, and exhibits, not only all its peculiar readings, but even the very errors of the press, a man must doubt his own existence, if he doubts whether the MS. is a copy of that edition. Lastly the exception, of which I have already spoken, though it is a deviation of the Berlin MS. from the Compl. edition, affords a very strong additional argument that the former is a transcript from the latter. At 1 John V. 4 the words *καὶ αὕτη ἐστὶν ἡ νίκη ἣ νικήσασα τὸν κόσμον* are omitted in the Berlin MS. Now these words are omitted in no other Greek MS., and in no printed edition: but in the Compl. text they exactly occupy one whole line, and not only this line ends with *τὸν κόσμον*, but likewise the preceding. The cause therefore of the omission of these words in the Berlin MS. is obvious.

In the Appendix to the third section p. 97-'99. Mr. Pappelbaum gives a few select examples from the Gospels, the Acts and St. Paul's epistles, from which it appears that in these books likewise the Berlin MS. has the typographical errors of the Compl. edition.

Lastly in the fourth section p. 101-137 he gives a complete collation of the Gospel of St. Matthew, from which it appears that the Berlin MS. is here also unquestionably a copy of the Compl. edition. For though in addition to the errors of the copyist²², there are forty passages²³

22. Such as *Ἰουδαίας* for *Ἰουδαίας*, *ἀνδραπῶς* for *ἀνδραπῶς*, etc. enumerated by Mr. Pappelbaum. p. 123-125.

23. They are enumerated by Mr. Pappelbaum p. 127-131. The greatest part of them you have drawn out at full length p. 291-296. You have likewise taken the liberty to augment them by an example of your own, though you expressly say p. 291 that you have copied from Mr. Pappelbaum. The example, which I mean, is taken from Matth. VI. 13, and merits particular notice, for you have inserted it not only without Mr. Pappelbaum's authority, but contrary to his authority,

of this Gospel, in which the former differs from the latter, the various readings being interspersed more lavishly in the

and moreover contrary to your own knowledge. The doxology in Matth. VI. 13 is rejected from the text of the Compl. edition, and in a marginal note the editors assign their reasons for rejecting it, where they quote the rejected words, that the reader may understand the subject of the Note. In the Berlin MS. the doxology is likewise rejected; it agrees therefore with the Compl. edition, and is quoted accordingly by Mr. Pappelbaum p. 116. That the marginal note in the Compl. edition is not copied in the Berlin MS. is foreign to the purpose, no one ever pretended that the marginal notes in the former were transcribed in the latter, and the person who procured the MS. to be written was certainly not such an idiot, as to suffer the notes of the Complutensian editors to be copied, for these notes would have discovered the imposture in an instant. Now in your first edition you had asserted, that the Compl. edition contained the doxology Matth. VI. 13, and quoted it, as an example of disagreement with the Berlin MS. This was excusable, because you were led into error by the English translation of Martin's French treatise. Before the publication of your second edition, you had learnt that the Compl. text instead of the retaining, rejected the doxology, and that the reasons for the rejection were assigned in the margin. Yet instead of expunging the sentence, you repeated the assertion in your second edition, and qualified it with the following note. "This doxology stands in the margin of the Complutensian edition." For this conduct you were very severely reprehended by Professor Porson p. 121., and in terms, which some have censured for their plainness: but if we may judge from your conduct, the Professor did not speak plainly enough, for the same false assertion is again repeated p. 292 of your last edition, and what is still worse, instead of letting it remain a direct one, you have converted it into the following equivocation. "In VI. 13. the Compl. edition has the doxology compleat — "For thine is the kingdom, the power, and the glory, for ever and ever": of which the margin of the Berlin MS. has not a single word." Now Sir many of your readers will take this for nonsense: but those who are acquainted with your former publications will perceive, that with the consciousness of asserting what you could not justify, you shielded yourself under a studied ambiguity, which might lead the ignorant into error, and yet, in case of an attack, might enable the author to es-

first book of the N. T., because it was supposed that *this* was the first book²⁴, which would be examined²⁵, yet the agreement between them in every other respect, from the beginning to the end of the Gospel, is so uniform and complete, not only in singular readings, but in the typo-

cape. The little line also after the word "compleat" was not added without good reasons: it will at least furnish a pretext for saying that the words "in the margin" are there to be understood. If you take refuge in this explanation, your example will become absurd: as it stands at present it is really, Sir, a total deviation from the truth. If you plead ignorance on this subject, there is another passage in your own book, p. 395, which will instantly condemn you: for you say in this place "The marginal note in Matth. VI. 13 contains an account given by the Complutensian editors of their having *omitted* the Doxology in that verse. And the reason which they assign for the *omission* does them infinite honour." The assertion therefore, in your last edition, that the "Complutensian edition contains the Doxology complete," at Matth. VI. 13, was certainly made contrary to your own knowledge.

24. Nor must we forget that the Gospel of St. Matthew is one of the longest books in the whole N. T.

25. Of the forty readings, in which the Berlin MS. differs from the Compl. edition, thirty six are in Stephens's margin, as I have found on examination. The other four are probably accidental alterations. For at Matth. XIII. 47. the Compl. ed. has συναγάγει, the Berlin MS. συναγάγει through an oversight of the copyist. The same cause produced the difference at Matth. XXII. 32. where the Compl. ed. has ἔστιν ὁ θεὸς θεὸς νεκρῶν, the Berlin MS. ἔστιν ὁ θεὸς νεκρῶν, the second θεὸς being overlooked. Through the same negligence the difference in Ch. XVI. 28 was probably occasioned, the one having γεύσονται the other γεύσονται. Nor is the difference at Matth. XII. 35 difficult to be explained, though the Compl. has πονηρὰ, the Berlin MS. τὰ πονηρὰ; for πονηρὸς occurs twice before in the same verse, both times with the article, and in the second place with an interval of only two words. A repetition of it therefore in the third instance might easily be made in the copy, though it has not been in the original. In the Gospel of St. Matthew therefore as well as in the Apocalypse, the *designed* alterations were borrowed from R. Stephens.

graphical errors, and in the arbitrary division and connexion of words, that we cannot suppose the Berlin MS. to have been copied from any other original than the Compl. edition, without involving ourselves in a manifest absurdity. The twenty nine peculiar readings of the Compl. edition, all of which, without any exception whatsoever, are copied in the Berlin MS. Mr. Pappelbaum enumerates p. 116. 117. Among them is the singular reading $\beta\epsilon\epsilon\lambda\zeta\epsilon\beta\beta$ Matth. X. 25, which the Compl. editors adopted from the Vulgate *Beelzebub*, the Greek MSS. having universally $\beta\epsilon\epsilon\lambda\zeta\epsilon\beta\lambda$. Further, the Berlin MS. exhibits in the Gospel of St. Matthew thirteen typographical errors of the Compl. edition, which Mr. P. enumerates p. 115. 116. The following may serve as specimens. Matth. IV. 12. $\pi\alpha\rho\epsilon\delta\acute{\omega}\theta\eta$ is falsely printed for $\pi\alpha\rho\epsilon\delta\acute{o}\theta\eta$, and $\pi\alpha\rho\epsilon\delta\acute{\omega}\theta\eta$ is faithfully retained in the Berlin MS. The verb $\pi\epsilon\iota\nu\acute{\alpha}\omega$ is rightly printed with an ϵ diphthong in the Compl. edition throughout the Gospel of St. Matthew except Ch. V. 6 where $\pi\iota\nu\acute{\omega}\nu\tau\epsilon\varsigma$ is falsely printed for $\pi\epsilon\iota\nu\acute{\omega}\nu\tau\epsilon\varsigma$, and Ch. XXV. 37 where $\pi\iota\nu\acute{\omega}\nu\tau\alpha$ is falsely printed for $\pi\epsilon\iota\nu\acute{\omega}\nu\tau\alpha$. In like manner the Berlin MS., throughout the whole Gospel, exhibits $\pi\epsilon\iota\nu\acute{\alpha}\omega$ with a diphthong, except in these two passages, where it has $\pi\iota\nu\acute{\omega}\nu\tau\epsilon\varsigma$ and $\pi\iota\nu\acute{\omega}\nu\tau\alpha$. At Ch. XX. 19 $\pi\rho\omicron\sigma\eta\nu\epsilon\gamma\kappa\alpha\nu$ is falsely printed, for $\pi\rho\omicron\sigma\eta\nu\epsilon\gamma\kappa\alpha\nu$ in the Compl. edition: and the ignorant writer of the Berlin MS. has faithfully retained the blunder. These are very decisive proofs: but the following are if possible still more so. $\kappa\alpha\tau' \acute{\omicron}\nu\alpha\rho$ occurs in the Gospel of St. Matthew six times, and in the Compl. edition is printed in four places, as two words, viz. Ch. II. 12. 19. 22. XXVII. 19, and in these places the Berlin MS. also exhibits $\kappa\alpha\tau' \acute{\omicron}\nu\alpha\rho$ in two words: but in Ch. I. 20. II. 13. the two words are printed together, thus $\kappa\alpha\tau\omicron\nu\alpha\rho$, and here the Berlin MS. has also $\kappa\alpha\tau\omicron\nu\alpha\rho$ in one word. And what makes this coincidence the more remarkable, is that some of these changes follow each other so suddenly in the same place. For in the 2d Chapter $\kappa\alpha\tau' \acute{\omicron}\nu\alpha\rho$ occurs four times: Ver. 12 it is in two words, Ver. 13 in one, Ver. 19 and 22,

again in two. An agreement in such sudden and arbitrary changes no man can ascribe to mere accident. Again, *διὰ το* is printed as two words in Ch. VI. 25. XIII. 13, 52. XVIII. 23. XXIII. 34. in the Compl. edition, and in these places the Berlin MS. exhibits *διὰ το* in two words: but in Ch. XIV. 2. XXI. 43. XXIII. 14. XXIV. 44. the Compl. edition has *διὰ το* in one word, and here the Berlin MS. has also *διὰ το* in one word. Several other examples of the same arbitrary connexion and division of words, which can be ascribed only to the negligence of the Complutensian printer, and in which the ignorant writer of the Berlin MS. has gravely followed him, are given by Mr. Pappelbaum p. 118. 119. If we include those, which I have already quoted, they amount to twenty four. Lastly the very blunders, that were made by the writer of the Berlin MS. clearly shew that he copied from the Compl. edition. For instance, *εἶδε* (vidit) Ch. IV. 16, is so printed in this edition that *εἶ* is at the end of one line, *δε* at the beginning of the next: and here the Berlin MS. exhibits *εἶ δε* in two words. In Ch. XV. 29. *ἐκείνη το* is so printed in the Compl. edition, that *ἐκείνη* ends one line, and *το* begins the next: and here in the Berlin MS. *ἐκείνη το* is split into two words, and written thus *ἐκείνη το*. Other examples of the same kind are given by Mr. Pappelbaum p. 120. 121.

Here I will close the account: for if you are not already convinced that the Berlin MS. is a copy of the Complutensian edition, with variations interspersed from Stephens's edition of 1550, you will not believe "though one rose from the dead." For further particulars on this subject I refer you to Michaelis's Introduction Vol. II. p. 293-297, and the Notes which I have added, p. 764-766. Michaelis ends his description thus. "Enough, and more than enough has been said of a manuscript, which is a mere imposture. Let it be considered in future, as having no critical existence, and never quoted in support of 1 John V. 7."

APPENDIX No. III.

CONTAINING A PROOF OF THE PROPOSITION ADVANCED IN THE THIRD LETTER¹, THAT THE VELESIAN READINGS WERE TAKEN IMMEDIATELY, NEITHER FROM GREEK, NOR EVEN FROM LATIN MANUSCRIPTS, BUT FROM ROBERT STEPHENS'S EDITION OF THE VULGATE PUBLISHED AT PARIS IN 1540²: THAT THE OBJECT, WHICH THE MARQUIS OF VELEZ HAD IN VIEW, IN FRAMING THIS COLLECTION OF READINGS, WAS TO SUPPORT, NOT THE VULGATE IN GENERAL, BUT THE TEXT OF THIS EDITION IN PARTICULAR, WHEREVER IT VARIED FROM THE TEXT OF STEPHENS'S GREEK TESTAMENT, PRINTED IN 1550: AND THAT WITH THIS VIEW HE TRANSLATED INTO GREEK THE READINGS OF THE FORMER, WHICH VARIED FROM THE LATTER, EXCEPT WHERE STEPHENS'S GREEK MARGIN SUPPLIED HIM WITH THE READINGS WHICH HE WANTED, WHERE HE HAD ONLY TO TRANSCRIBE, AND NOT TO TRANSLATE.

The proof of this Proposition may be reduced to the following heads.

1. Pag. 67.

2. This was Stephens's principal edition of the Vulgate, as his edition of 1550 was his principal edition of the Greek. In magnificence it surpasses every edition of the Vulgate, that ever was printed: and it is likewise of great value to a critic, as it contains a copious collection of readings from Latin manuscripts, and some of the early editions. Simon in his *Hist. crit. des Versions du N. T.* Ch. XI. p. 130 calls it un chef d'oeuvre en fait de Bible, and pag. 131 he terms this edition la meilleure de toutes. Hentenius in the Preface to the Louvain edition of 1547 calls it accuratissima et castigatissima Biblia.

1. *Wherever a Velelian Reading occurs, the text of Stephens's Vulgate of 1540 varies from his Greek text of 1550.*

I have compared some hundreds of Velelian Readings with Stephens's Greek and Latin texts, in various parts of the New Testament, and have found, that this rule prevails throughout, though the number of Velelian Readings amounts on the whole to nearly nineteen hundred. My principal attention however has been directed to those in the Catholic Epistles, for which I can assign no other reason than, that the readings, on which I grounded the identity of the Codex Stephani, and the Codex Vatabli, were taken from that part of the New Testament. They afford however a very fair trial, as the Velelian Readings in the Catholic Epistles amount to not less than two hundred and twenty nine. Now in two hundred and twenty eight of these examples, the text of Stephens's Vulgate of 1540 varies from his Greek text of 1550. The instance, which alone forms an exception to the rule is I John III. 11, where a Velelian reading is quoted, though the two texts agree, the one having ἀγαπήμεν the other *diligamus*. The cause of this exception I shall endeavour to assign under the third article. At the end of this Appendix I will give a general table of the Velelian Readings in the catholic epistles, divided into classes according to their respective qualities, with Stephens's Greek and Latin texts in parallel columns, which will shew at one view the truth of the several positions laid down in this, and the following articles.

See also the praises bestowed on it in Le Long Bib. sacra ed. Masch. P. II. Vol. III. p. 187. The title-page prefixed to the New Testament is dated 1539 though that, which is prefixed to the Old Testament is dated 1540: and therefore, as I am concerned with the New Testament only, I should more properly ascribe to it the former date. But as this edition is commonly known by the latter date, which is that of the first and principal title-page, I shall call it in general Stephens's Vulgate of 1540.

2. *The Veleſian Readings vary in general from Stephens's Greek text of 1550.*

They are in fact various readings to this text, and of course differ from it, without exception. Compare the Veleſian Readings with Stephens Greek Text, in the General Table at the end of the Appendix.

3. *The Veleſian Readings agree in general with Stephens's Vulgate text of 1540.*

Of the two hundred and twenty nine Veleſian Readings in the Catholic Epistles, there is only one, in which they really differ from the *text* of Stephens's Vulgate of 1540: and in that instance, which is the above mentioned exception I John III. 11, the Veleſian Reading agrees with the *margin* of Stephens's Vulgate³. In this passage, as already observed, Stephens Greek text has ἀγαπῶμεν, his Vulgate text *diligamus*: according therefore to the general rule, Velez should have in this place no various reading. Yet he quotes ἀγαπᾶτε as a various reading to ἀγαπῶμεν, as Stephens in his edition of the Vulgate of 1540 quotes *diligatis* as a various reading to *diligamus*. Since therefore the reading ἀγαπᾶτε is at any rate in Stephens's Vulgate, if not in the text, at least in the margin, it is immaterial whether a cause of this deviation from the general rule can be assigned, or not, since it is not to be expected, that Velez, or any other man should follow a rule so exactly, as in no case whatsoever to deviate from it. But in the present instance the cause of the deviation is not difficult to be assigned. To the reading *diligatis*, which Stephens has quoted from a Latin MS. and a Basel edition, is affixed the abbreviation Vet. for Vetus, which abbreviation Stephens has

3. Wherever I use the expression "Stephens's Vulgate" for the sake of brevity, without naming any date, I always mean that particular edition, which Stephens published in 1540.

annexed in general to those marginal readings, which agree with the original, that is with the Hebrew in the Old Testament, and the Greek in the New, in opposition to the readings of his Vulgate text. Wherever this mark appeared therefore in the margin of Stephens's Vulgate, Velez perceived that there was a difference between the Greek and the Latin texts. But in the present instance it was set by mistake; for not only Stephens's own Greek text, to which indeed no reference could be made in 1540, has ἀγαπῶμεν, but likewise all the editions printed as well before, as after it, together with the Greek manuscripts. At least Wetstein, who always quotes the variations of the principal editions of the 16th century, as well as those of the Greek MSS., has ἀγαπῶμεν in his text, without any various reading. Moreover I have myself consulted the Complutensian edition, and those of Erasmus, and have found ἀγαπῶμεν in them all. Since then the mark, by which Velez discovered many of the differences between the Greek and the Latin, was set in this instance by mistake, it is no wonder, that an exception takes place to the general rule. On the other hand, if Velez discovered the mistake, and knew therefore that *diligatis* varied from the Greek, he might have thought it necessary to support even this marginal reading⁴, especially as Stephens himself had taken it into the text of his editions of 1528 and 1534, and the Divines of Louvain had adopted it in their edition of 1547⁵. — Of the two hundred and twenty eight Velezian Readings in the Catholic Epistles, which agree with the text of Stephens's Vulgate there are two hundred and twenty six, in which the coincidence is in every

4. Velez was at other times not inattentive to Stephens's margin, for he quotes sometimes two various readings, one of which agrees with Stephens's Vulgate text, the other with the marginal reading. Examples will be given in the following article.

5. *Diligatis* is likewise the reading of all the modern editions of the Vulgate,

every respect complete, though many of them are very long and one in particular consists of not less than eighteen words⁶. The only two, in which the coincidence is not so complete, are in James V. 20, and 2 Pet. II. 4.: but even here the difference is so immaterial, that these two Velelian readings, as well as the rest, might have been derived from Stephens's Vulgate. I take no further notice of them at present, because they will be specified in the General Table, with all the other Velelian Readings in the Catholic Epistles, where every man may judge for himself. But whether the coincidence in these two readings be thought sufficiently exact or not, is a matter of no great importance, since when a rule has been established by ninety nine examples out of an hundred, an exception in the hundredth will not overturn it. Even if Velez had declared in express terms, that he derived his readings from Stephens's Vulgate, we could no more expect to find that all his extracts agreed in every respect with the source, from which he drew them, than that Mill's or Wettstein's quotations from the Codex Bezae, should be found without exception or variation in that manuscript⁷. Before I conclude this article, I will add, that those very Velelian Readings, which have been pointed out by different writers, as not being in the Vulgate, are in Stephens's edition of 1540. Dr. Michaelis in his *Tractatio critica de Var. Lect. N. T.* p. 98-101 has given a list of near thirty Velelian Readings, which he could find in no edition of the Vulgate, but which he found in Latin manuscripts: now all these are in Stephens's Vulgate. Further he has mentioned p. 96, fifteen Velelian readings⁸, which he could find neither in

6. 1 John V. 13. ταῦτα γράφω ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

7. We know by experience that Mill's and Wettstein's extracts frequently differ from the Codex Bezae.

8. Six of them are copied by his son John David Michaelis, in his *Introduction to the New Testament*, Vol. II. p. 353, of the Cambridge edition.

editions nor in manuscripts: and these also, if we deduct the mistakes, which I shall consider at the end of the General Table, are in Stephens's Vulgate. Lastly, De la Cerda himself has noted many, which he says are not in the Vulgate: for instance, Mark II. 1. IV. 8. VII. 4. IX. 22. John XIV. 1. etc.; but these readings likewise, though not in the common editions, are in Stephens's Vulgate of 1540^o.

4. *Wherever Velez quotes two various readings, Stephens's Vulgate of 1540 has a various reading in the margin, which, with the reading of the text, make the two Velefian Readings.*

Rom. III. 25. Velez quotes both τὸν ἱλαστήριον, and τὸ ἱλαστήριον: and in this passage Stephens's Vulgate has *propitiatorem* in the text, and *propitiationem* in the margin. 2 Cor. XI. 6. Velez quotes both φανερωθεῖς and φανερωθέντες: and here Stephens has *manifestus* in the text, and *manifestati* in the margin. 2 Pet. I. 3. Velez quotes both δεδομένα and δεδωρηται, and in this verse Stephens has *quae donata sunt* in the text, and *donata est* in the margin. Acts II. 33. Velez quotes both ταύτην τὴν δωρεάν ἣν, and τῷτον ἐν, and in this place Stephens has *hoc donum quod* in the text, and *hunc quem* in the margin. Rom. XVI. 5. Velez quotes τῆς ἐκκλησίας τῆς Ἀσίας ἐν Χριστῷ Ἰησοῦ, and also Ἀσίας ἐν Χριστῷ Ἰησοῦ, without τῆς ἐκκλησίας: and in this passage Stephens's Vulgate text is *ecclesiae Asiae in Christo Jesu*, and in the margin Stephens has quoted several Latin authorities for the omission of *ecclesiae*.

9. At 1 John V. 7. 8. Stephens's Greek text is in perfect harmony with his Vulgate: and here Velez quotes no various reading, though he quotes various readings in the verse, which immediately precedes, and in the verse, which immediately follows. It is true that the semicircle is placed wrong in the one after ἐρανῶ, and right in the other after terra: but with Stephens's semicircle Velez had no concern.

5. *It is possible therefore, if not probable, that the Veleſian readings were taken from Stephens's Vulgate, printed in 1540.*

This poſition neceſſarily follows from the preceding poſitions.

6. *The Veleſian Readings were not taken from Latin manuſcripts.*

It appears from the four firſt articles that Velez was not only acquainted with Stephens's Vulgate of 1540, but that he has alſo collated it with Stephens's Greek text of 1550: for it cannot be the effect of mere accident, that, wherever a Veleſian reading occurs, Stephens's Greek and Latin text ſhould conſtantly differ from each other, and that the Veleſian Readings ſhould as conſtantly vary from the former, and agree with the latter. To have ſought therefore for theſe readings in Latin manuſcripts would have been a labour without any object or meaning; ſince it was the deſign of Velez to ſupport Stephens's Vulgate, not by Latin, but by Greek authority. It is all times contrary to the rules of probability, to aſſume a complex hypotheſis, when a ſimple one can explain the phaenomena with equal eaſe: but in the preſent inſtance, even if we admit that Velez undertook the unneceſſary taſk, it will not be the leſs true that Velez derived them immediately from Stephens's Vulgate.

7. *Nor were they taken from the quotations of the Latin fathers.*

Whoever compares the Veleſian Readings with the extracts from the Latin fathers, which have been given by Mill, Wetſtein, Griesbach, and Sabatier, will find that they often differ ſo materially, that Velez could not have drawn

from Latin fathers. A sufficient number of examples to prove this position will be given in the General Table, List I. Class 3.

8. *Nor were they taken from any other printed text of the Vulgate, than that which is printed in Stephens's edition of 1540.*

The same arguments, which were used to shew that Velez did not take his readings from Latin manuscripts, apply also to printed editions. But there is another argument, and that a very cogent one in favour of this position, namely that no other text contains them. There are five principal texts of the Vulgate: 1. The Complutensian printed in 1514. 2. The Vulgate text, as settled by R. Stephens¹⁰. 3. The Louvain text first published under the direction of Hentenius in 1547, and repeated in the Antwerp edition of 1573¹¹. 4. The text of Sixtus V, published at Rome in 1590. 5. The text of Clement VIII, published at Rome in 1592, which goes by the name of the Vulgata authentica,

10. R. Stephens published at Paris nine editions of the Vulgate, in 1528, 1532, 1534, 1540, 1541, 1543, 1545, 1546. See the authentic catalogue of them in the Censura Theologicae Facultatis Parisiensis, quoted in Simon Hist. crit. des Vers. du N. T. Ch. XI. p. 132. and in Le Long Bib. sacra P. II. Vol. III. p. 192. ed. Masch. In 1545 he printed two editions, one in large 8vo containing the whole Bible, the other in 12mo containing only the N. T., which alone is contained likewise in the editions of 1541 and 1543. The rest have the whole Bible.

11. That the text of Hentenius was retained in the Antwerp edition of 1573 without the least alteration, the editors themselves declare in the preface. In primis minime ignorandum est, illum hac editione prodire Bibliorum textum, qui a Domino Hentennio castigatus, et Lovanii anno 1547 est excusus: eumque nequaquam mutatum verbis (nam distinctio subinde certis de causis mutata est) ita ut nec germanae lectiones in textum relatae sint, nec spuriae textu pulsae.

and is that, from which the modern editions in general have been printed. All these texts I have collated with the Veleſian readings in the Catholic Epistles, and the result of the collation is as follows. Of the two hundred and twenty nine Veleſian Readings, the Complutenſian text contains only two hundred and eight: the Louvain text two hundred and thirteen¹²: the text of Sixtus V, two hundred and nine¹³: and the text of Clement VIII, which is that of the modern editions of the Vulgate, contains only two hundred and four¹⁴. It is certain therefore that not any

12. It has been asserted that the Louvain text was taken from Stephens's edition of 1540. Interim cum viderent Biblia Stephaniana, et imprimis illorum editionem anni 1540 esse omnibus aliis praeferendam, nomen ejus delere, alioque sub nomine eadem Biblia communiora reddere consultius visum est. Nomen suum itaque obtulit Johannes Hentenius Lovaniensis, qui eandem Stephani editionem, additis perpaucis lectionum varietatibus aliunde conquistis cum sua praefatione edidit. Le Long Bib. sacra ed. Masch. P. II. Vol. III. p. 49. And again p. 223. Ecquid est, quod Hentenius praestitit? Editionem Roberti Stephani recudi fecit. But that Hentenius made alterations in the text appears not only from what I have just related, but from what Hentenius himself says in his own preface, "ex complurium consensu nonnulla e textu sustulimus, aut immutavimus."

13. The edition itself of Sixtus V, which is extremely scarce, I have not been able to procure: but after having collated the text of Clement VIII. I had recourse to James's Bellum Papale, in which all the differences between the two editions are accurately marked.

14. All these texts I had collated, before I had recourse to any of Stephens's editions. I examined the Complutenſian, in expectation of finding what was not in the modern editions, because Mariana, in the Preface to his Scholia, had said, Vix est locus, in quo non consonent margines cum nostra editione Latina: and as Mariana was a Spaniard I thought it not improbable that he meant by nostra editio the Complutenſian. I found however that this had only five Veleſian Readings more than the common editions. The Louvain text, and that of Sixtus V. I examined in consequence of Bengel's advice, Intro-

one of these four texts could have furnished the Veleſian readings. Nor could all theſe four texts together have furniſhed the Veleſian Readings; for there are ſeveral Veleſian Readings, which are contained in none of them¹⁵. Nor could any edition of the Vulgate, printed either by Stephens himſelf, or by any other perſon, prior to the year 1540, have furniſhed the Veleſian Readings: for Stephens's edition of 1540 contains theſe readings, and it appears from the Preface to this edition, that it was formed from a great variety of editions: conſequently it muſt have a different text from that of any ſingle edition, which preceded it¹⁶. Moreover I have collated Stephens's editions

duct. in Criſti N. T. §. XXXIX. 4.: but I ſoon found that many Veleſian readings were wanting in both. I then had reſource to the eighth volume of the Antwerp Polyglot, which Bengel likewiſe recommends, but met with no better ſucceſs. Perſuaded however that the Marquis of Velez did not ſoil his hands with duſty manuſcripts, I reſolved to continue ſearching ancient editions, till I had diſcovered what I wanted. I examined ſeveral editions even of the fifteenth century, preſerved in the public Library of the University of Leipzig, but there are many Veleſian Readings which I could find in none. Laſt of all, I had reſource to Stephens's edition of the Vulgate of 1540, and there I diſcovered what I had elſewhere ſought in vain. I have ſince wondered, that it did not occur to me before, and that it has never occurred (not even to Bengel, or Michaelis) to any one, who has written on the Veleſian Readings to examine this edition; for it was by far the moſt celebrated in the time of Velez, and therefore even without examination, it is the very edition, which we might ſuppoſe him to have uſed. I can aſſign no other cauſe, than its preſent ſcarcity: it is in none of the public libraries in Leipzig, and for the copy, which I have uſed, I am indebted to the friendſhip of Dr. Griesbach, in Jena.

15. For inſtance 1 Pet. II. 2. οἱ λογικοὶ καὶ ἁδολοὶ. 1 John II. 4. θεόν, etc.

16. Sententia fuit ut antiquiſſimos quoſque codices excuſos in exemplaria nobis proponeremus. — Horum itaque ſententiam æquiffimam ſecuti, comparatis et conflatis undique mirae vetuſtatis

of 1528 and 1534, and have found in them very different readings¹⁷ from those of the edition of 1540. The ed. of 1532 contains the same text, as that of 1534, the latter being only a reimpression of the former, but in a smaller size¹⁸. In the editions, which Stephens printed after the year 1540, he made very few alterations. I have collated the octavo edition of 1545, and that of 1546. In the former I have found in the Catholic Epistles only two deviations¹⁹, in the latter only one²⁰, from that of 1540, where Velelian readings are quoted. Whether the editions of 1541, 1543, and that of 1545 in 12mo have likewise some few deviations from that of 1540 I know not, as I have not compared them with the Velelian Readings: but it is immaterial, in respect to the proposition advanced in this article, whether Velez took his readings from that very book, which was published in 1540, or from some exact reimpression of it. He certainly took them from no other text.

9. *The Velelian Readings were not taken from any printed edition of the Greek Testament.*

It has been already observed, that they vary universally from Stephens's Greek text of 1550: it follows there-

codicibus, aliis ante multos annos scriptis, aliis vero jam inde ab ipsa typographices infantia excusis, etc.

Praef. ed. Stephan. an. 1540.

17. Examples will be given in the General Table.

18. See Maittaire Annal. Typogr. Tom. II. p. 798: and Le Long Bib. sacra ed. Masch. P. II. Vol. III. p. 186.

19. At 1 Pet. IV. 7. where the ed. of 1540 has *appropinquabit* in the fut. like Velez, who has *ἐγγίσσει*, whereas the octavo ed. of 1545 agrees with the common Greek text, and has the verb in the past time: and 2 John 13, where the ed. of 1540 agrees with Velez in rejecting *Amen*, but the ed. of 1545 retains it.

20. At 1 Pet. I. 6. where the ed. of 1540 has *contristari*, and Velez *λυπεῖσθαι*: but the ed. of 1546 has the participle, and agrees with the common Greek text.

fore that they vary, with a very few exceptions from the common editions, which have been printed since the time of Stephens. The two most celebrated editions of the Greek Testament prior to those of Stephens are the Complutensian, and the third edition of Erasmus. With the Complutensian text I have collated all the Velelian Readings in the Catholic Epistles, and I have found that there are not less than two hundred and eighteen, which differ from it²¹: the third edition of Erasmus I compared through the epistle of St. James, without finding a single Velelian Reading. And that no other edition of the Greek Testament, prior to the time of Velez, could have furnished the Velelian Readings is evident from Wetstein's quotations.

10. *The notion that Velez collated sixteen Greek manuscripts, of which eight were borrowed from the Escorial, is totally without foundation.*

The opinion that Velez collated sixteen Greek manuscripts, of which eight were borrowed from the Escorial, is grounded on an assertion made by Mariapa in his Essay

21. Hence we may conclude also, that Velez could not have taken his readings from the Greek manuscripts used by the Complutensian editors. — The present place affords an opportunity of making an observation in regard to the relation which the Complutensian Greek text bears to the Complutensian Vulgate. I mentioned in the preceding article, that of the two hundred and twenty nine Velelian Readings in the Catholic Epistles, two hundred and eight agreed with the Complutensian Vulgate: and since two hundred and eighteen differ from the Complutensian Greek text, it appears that in nine places out of ten, where Velelian readings occur, these two texts differ. The Velelian readings therefore may be of service to those, who would examine the comparative state of the Complutensian Greek and Latin texts.

on the Vulgate, cap. 17²². But it may be asked, by what means did Mariana procure this information? That he never conversed with Velez on the subject, is certain; for he knew not by what accident the book, in which the Velezian readings were written, fell into his hands²³: and as to any written notice, which the Marquis might have left, Mariana himself laments that he has never named the sources, from which he drew²⁴. It is true, that this declaration of Mariana applies immediately to the quoted readings, and leaves it still possible that Velez gave some *general* notice at the beginning of the book, that he had used such and such manuscripts²⁵, though he never named them in quoting his readings. But I have some doubts, whether Mariana had any written evidence for this assertion, because he is not at all times consistent in his accounts: for in the preface to his Scholia he makes mention of "*sedecim Graecorum exemplarium, quae magna diligentia undique congeffit*," and says not a word of Escorial MSS. Admitting however that Velez actually left this written notice, that he collated sixteen Greek manuscripts, of which eight were from the Escorial, the question then to be asked will be, what credit is due to this declaration of Velez? That even Mariana was not thoroughly persuaded

22. The words of Mariana are, "*Sedecim codicum facta collatione, in quibus octo erant ex regia bibliotheca Divi Laurentii.* — De la Cerda in his *Adversaria sacra* p. 129 says the same: but as he merely copied from Mariana, his assertion affords no additional evidence.

23. *Graecum Testamentum, nescio qua sorte, nactus eram, quod Petrus Fagiardus Marchio Velezius etc.* Praef. in Schol. N. T.

24. *Illud certe desideratur, ut variis lectionibus, quas ad marginem minio adjecit, designaret ex quibus codicibus singulas sumfisset.* Pro edit. Vulg. cap. 17.

25. Simon supposes that he left some written notice. See the *Hist. crit. du texte du N. T.* Ch. XXIX. p. 344.

of the truth of what he reported, there is reason to suspect, because he never made any attempt to discover these supposed manuscripts, not even those in the Escorial²⁶. Amelotte made the attempt, but to no purpose; for the Archbishop of Ambrun, who resided some time at Madrid as French Ambassador, and therefore had the means of procuring the best information, being requested by Amelotte to discover if possible the Velelian manuscripts, returned for answer "qu' on n'avoit aucune connoissance à Madrid des manuscrits de ce Marquis"²⁷. I have made still further inquiries, but of a different kind: and in order to determine whether there was any pretence for the opinion, that Velez collated eight Greek manuscripts from the Escorial, I have compared all the Velelian Readings, throughout the four Gospels, with the extracts, which have been lately made by Professor Moldenhawer from the very manuscripts supposed to have been used by Velez. It will be readily admitted that, if Velez collated eight manuscripts from the Escorial, and eight which he procured from other quarters, that at least a third part, if not one half of his readings were taken from the Escorial manuscripts. Further, if he had eight manuscripts from the Escorial, it is probable that five, if not six of them contained the Gospels, for any number of Greek manuscripts being taken at a venture, we shall generally find that nearly two thirds of them contain the Gospels. Now the number of

26. In the year 1609 he had not made the attempt, for in his Essay on the Vulgate published in that year, he expresses his *intention* to do so. See Mill's Prolegomena §. 1311. In the Preface to his Scholia published in 1624, the year in which he died, he makes no mention of having put that design in execution: whence we may conclude, that it was not his earnest intention. On the other hand, if he really did make the attempt, the inference is still more unfavourable, for had he discovered any Greek manuscripts, which contained the Velelian Readings, he would not have neglected to mention them.

27. See Simon Hist. crit. du texte du N. T. Ch. XXIX. p. 347.

Greek manuscripts in the Escorial amount to twelve²⁸: these have been collated by Moldenhawer, and his extracts from them are printed in Birch's edition of the four Gospels²⁹. As these twelve therefore must include the Escorial manuscripts of the Gospels, supposed to have been used by Velez, we might expect that the readings, which Velez has quoted in the four Gospels, would very often coincide with those quoted by Moldenhawer, and that the two collators, however different their views³⁰, and how frequently soever the one might overlook what the other noted, would sometimes at least unite in producing readings peculiar to the Escorial manuscripts, for all manuscripts have some readings peculiar to themselves³¹. Yet this is so far

28. The whole number, comprehending those of the Gospels, those of the Epistles, and those of the Apocalypse, amount only to twenty. See Birch Prolegomena p. LXII. The twelve containing the Gospels are described p. LXIV — LXXXIII.

29. Those which arrived too late, to be printed under the text, are quoted in the Prolegomena in the description of each manuscript.

30. If Velez collated Greek manuscripts, it is evident that he sought only those readings, which agreed with the Vulgate: whereas Moldenhawer did not confine himself to those readings only. But on the other hand, Moldenhawer did not reject any Escorial readings, merely because they were readings of the Vulgate: on the contrary a considerable number of the readings, which he has quoted from the Escorial manuscripts, actually agree with the Vulgate: and of the Codex Escorialensis 8, in the Gospel of St. Mark he has noted every deviation whatsoever from the common Greek text, whether the deviation is in conformity with the Vulgate or not. "Contuli Marcum omnem, inque excerpenda numerosa varietate, ne minutiora quidem neglexi." Proleg. to Birch's edition p. LXXVI. Though the object therefore of Moldenhawer was not the same with that of Velez, it was certainly not repugnant to it.

31. If it be said, that, since Velez sought only readings, that agreed with the Vulgate, it would have been contrary to his plan to have noted those, which were found no where, except

from being the case in the present instance, that though Moldenhawer has quoted from the Escorial manuscripts in the four Gospels upwards of six hundred readings³², and Velez nearly seven hundred³³, the latter has *not one single reading* peculiar to the Escorial manuscripts. That Velez and Moldenhawer should never coincide by accident in readings, which are common to other Greek manuscripts, is among so great a number a matter wholly impossible. They agree however only in twenty two examples, which I will here enumerate. Matth. III. 8. καρπὸν ἄξιον. V. 44. τοῖς μισθοῖς. XIV. 25. — ὁ Ἰησοῦς. XXIV. 18. τὸ ἱμάτιον. Mark II. 17. — εἰς μετάνοιαν. V. 11. τῷ ὄρει. 12. παρεκάλεν. ib. — πάντες. 18. ἐμβαίοντος. VI. 33. — οἱ ὄχλοι. 44. — ὥσεϊ. XIII. 9. ἀρχὴ. Luke IX. 43. ἐποίει. XI. 4. — ἀλλὰ εἶσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. XIII. 8. κόπρια. John I. 28. Βηθανία. VII. 52. ἐγείρεται. VIII. 5. λιθάζειν. 9. — ἕως τῶν ἰσχυάτων. 10. — καὶ μηδὲνα θεασάμενος πλὴν τῆς γυναικὸς. X. 8. — πρὸ ἐμῶ. XVI. 33. ἔχετε. Now these readings have not only been all quoted from other Greek manuscripts by Wettstein and Griesbach, but are, the greatest part of them, of the most common kind³⁴. The Velezian collection therefore has no distin-

in the Escorial manuscripts, I answer that by readings peculiar to the Escorial manuscripts, I understand readings found in no other Greek manuscripts, even though they should be readings of the Vulgate. Now it was certainly agreeable to Velez's plan, if he collated Greek manuscripts, to have noted whatever readings agreed with the Vulgate, whether those readings were found in other Greek manuscripts or not. That the Escorial MSS. could have furnished many such readings is evident from the description, which Moldenhawer has given of them. Even the ancient Codex Alexandrinus, and Codex Bezae have many readings peculiar to themselves, as Greek manuscripts, but which at the same time are readings of the Vulgate.

32. If I have counted right the exact number is 627.

33. If I have counted right the exact number is 694.

34. Some of them have been quoted from forty, others from fifty, others again from sixty, and even seventy Greek manuscripts.

guishing mark whatsoever of an Escorial origin; which it undoubtedly must have, if the story related by Mariana were true. Further these twenty two readings are all readings of the Vulgate³⁵: and instead of confuting the general Pro-

And not less than eighteen out of these twenty two Readings, had been already quoted in Stephens's margin.

35. They are all in Robert Stephens's edition of the Vulgate of 1540, except the last reading *ἐχete* John XVI. 33, where this edition, as well as the common editions of the Vulgate, reads *habebitis*. But there are wanting neither printed editions, nor manuscripts of the Vulgate, which have in this passage *habetis*. Among the former is the edition printed by Junta at Venice in 1557, and the interlinear Vulgate text in the sixth volume of the Antwerp Polyglot: among the latter is the Codex S. Mauri Fossatensis, and the Codex majoris monasterii Turonensis quoted by Sabatier. The reading *ἐχete* therefore is certainly a reading of the Vulgate. Yet it still forms an exception to the rule laid down in the third article, that the Velelian Readings agree in general with Stephens's Vulgate of 1540. But even to this objection I have an answer, and I hope a satisfactory one. That the Velelian Readings were written in the margin of Stephens's Greek Testament has been shewn by Wettstein Prol. p. 60, which I shall fully confirm in the general table. This being premised, I contend that the reading *ἐχete* John XVI. 33, though in the Velelian collection, is properly speaking, not a Velelian reading, and that it found its way into the collection published by De la Cerda in the following manner. Stephens's Greek text in his edition of 1550 has at John XVI. 33, *ἐξετε*, to which there is quoted no various reading: but in the list of Errata Stephens corrects *ἐξετε* to *ἐχete*. Velez therefore, who devoted Stephens's margin to the notation of written readings, could not fail to note the reading, which had been proposed by Stephens himself, in the same manner as Crispin in his ed. of 1553, Paul Stephens, in his edition of 1617, and other editors who copied from Robert Stephens, noted *ἐχete* as a marginal reading, till at length it was taken into the text itself. Now Mariana, who found *ἐχete* noted by Velez in the margin of Stephens's Greek Testament, could not possibly distinguish it from the Velelian Readings, and therefore copied it with the rest. This reading therefore affords no argument against the rule laid down in the third article.

position maintained in this dissertation, they serve only to confirm it. — The story therefore recorded by Mariana, is certainly without foundation: it was invented with no other view, than to give credit to the Veleſian Readings, and the author of it, whether Mariana or Velez himſelf, choſe ſixteen for the whole number, and eight for the number borrowed from the library of the King of Spain, becauſe Stephens had uſed ſixteen copies, of which eight were from the library of the King of France. Scilicet ad ſedecim Stephanicos, opus erat totidem Antiſtephanicis: et in his ad octo codices regios Gallicos, octo codicibus regiis Hiſpanicis ³⁶.

36. Bengelii Introd. in criſin N. T. XXXIX. 4. Wetſtein, by arguing rather too haſtily on this ſubject, gave Michaelis an opportunity of making a very juſt objection. In his Prolegomena p. 60, after having ſhewn that Velez wrote his readings in the margin of Stephens's edition of 1550, he proceeds as follows, Cum autem Stephanus in præfatione ejus editionis moneat, ſe uſum fuiſſe ſedecim codicibus, quorum octo fuerint ex bibliotheca regia, patet utique quid Marianam et la Cerdam *deceperit*, ut nobis pro octo codicibus bibliothecæ regis Galliae, totidem Regis Hiſpaniae codices, et pro editione Stephani ex ſedecim codicibus ab eo curata ſedecim codices, quos Marchio Veleſius inſpexerit, ſubſtituerent. Caſu enim fortuito fieri vix potuit, ut numerus duplex Codicum Stephanicorum et Veleſianorum idem eſſet, Codices autem eſſent diverſi. To this Michaelis replies (Vol. II. p. 353) "that Mariana could not have miſtaken Stephens's printed preface for the hand-writing of Velez." In fact Wetſtein was wrong in uſing the word *deceperit*, for the ſtory reported by Mariana, did not take its riſe from any *miſtake*, but from actual deſign. And, as to the argument uſed by Wetſtein in the laſt ſentence, it proves nothing: for though it could not well have happened from mere accident that Stephens and Velez collated precisely the ſame number of manuſcripts: yet Velez might ſurely have collated the ſame number in *imitation* of Stephens, eſpecially as he made uſe of Stephens's edition. Wetſtein argued in the ſame manner on the Collatio Caryophili, and that he was miſtaken on that ſubject appears from Birch's Prolegomena p. 36. In the laſt volume of the London Polyglot Walton has given a liſt of Greek authorities quoted in the Variantes Lectiones N. T. and theſe authorities likewiſe amount to

11. *Though upwards of four hundred and fifty manuscripts of the Greek Testament have been collated in various parts of Europe, yet all these Greek manuscripts put together do not contain one half of the Veleſian Readings.*

Of the two hundred and twenty nine Veleſian Readings in the Catholic Epistles, there are not leſs than an hundred and twenty ſeven, which have never been found in any Greek manuſcript. Theſe hundred and twenty ſeven I will ſeparate in the General Table from the remaining hundred and two, that every one, who chuſes to take the trouble may compare them with the editions of Wetſtein, Griesbach, Matthäi, and Alter, and ſee whether I have been guilty of any overſights. In addition to theſe, there are two more, viz. *Χεῖρ* for *Πνεῦμα* I John V. 6, and *ἄμεν* for *ἐσμεν* I John V. 20, which have never been quoted in any edition of the Greek Teſtament, but which I have not reckoned, becauſe they are in the Codex Montfortianus, as I have learned from a collation, which I have procured of that manuſcript, in the firſt Epiſtle of St. John, and which Profeſſor Paulus has publiſhed with remarks in the ſixth Volume of his Memorabilien. Now as the Veleſian readings amount throughout the whole New Teſtament to nearly nineteen hundred³⁷, there will be according to the proportion in the catholic epiſtles, which make a very fair trial, above a thouſand which have never been diſcovered in a Greek manuſcript. That the number of collated manuſcripts of the Greek Teſtament amounts to up-

ſixteen. The number therefore proves nothing more than an imitation of Stephens: and leaves the queſtion wholly undecided whether that imitation conſiſted in an actual collation, or whether it gave riſe only to the invention of a fable. But the preceding article decides in favour of the latter.

37. The exact number, if I have counted right, is eighteen hundred and ninety eight.

wards of four hundred and fifty appears from the list, which I have given in the notes to Michaelis's Introduction Vol. II. p. 827.

12. *The greatest part of those Velelian Readings, which have never been found in a Greek manuscript, evidently betray a Latin origin.*

The Velelian readings, which have never been discovered in a Greek manuscript, betray their Latin origin in various ways. I shall therefore divide them, in the General Table, into separate classes, according as their birth is more or less conspicuous, and according to the different modes, in which they betray themselves³⁸. On turning to the general Table List I. Class 5th and 6th, it will appear that many of them bear on their very foreheads the certificate of their birth³⁹.

13. *In*

38. Bengel has mentioned two examples, taken from Matth. XXV. 1. Rom. VIII. 22, to which Wettstein has added one more, from Heb. XI. 25, of Velelian Readings which betray a translation from the Latin, "ex verbis versionis Latinae ambiguë et perperam intellectis." As none of this kind occur in the Catholic Epistles, I could have no separate class for them: and therefore I will quote an example here. Mark XI. 23 ἀλλὰ πισεύσῃ ὅτι ἃ λέγει γίνεται is rendered in the Vulgate, sed crediderit quia, quodcumque dixerit, fiat. Here Velez took *fiat* for the imperative mood, and translated it by γενήσῃτω, which he has quoted as a various reading to γίνεται. Wettstein has already noticed this reading, but he has not noticed it in this view: he has placed in the list of false readings (Prol. p. 59) without any regard to the cause, which gave it birth.

39. In addition to those mentioned in the General Table I will quote a Velelian Reading observed by Le Clerc, Art. crit. P. III. Sect. I. cap. 18. §. 35. The Greek text, Rev. IX. 11, is ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων, which in the Vulgate is translated, Cui nomen Hebraice Abaddon, Graece autem Apollyon; to which translation is added in the

13. *In many of the Veleſian Readings the Greek article is neglected, where a native Greek would have uſed it.*

Examples of this kind are ἐσθίει καὶ πίνει διδάſκαλος ὑμῶν Mark II. 16: γεγεὰ Luke XI. 29 as a various reading to ἡ γεγεὰ αὕτη: ὅτι δικαιοσύνην Rom. X. 5 as a var. read. to τῆς δικαιοσύνης: σώμασι as a var. read. to τῷ σώματι 2 Cor. IV. 10: καὶ κόπῃ 1 Theſſ. I. 3, though τῆς ἀγάπης follows it: ἀλλὰ γένεσις. 1 John V. 18: ἐν τῇ παρεſίᾳ κυρίῳ. Jud. 24: ἀποκτεῖναι ῥομφαίᾳ Rev. VI. 8.: πρῶτος καὶ ἔσχατος Rev. XXII. 13. Theſe examples not only betray a ſervile tranſlation from the Latin, which has no article, but ſhew at the ſame time that the tranſlator was an inhabitant of the Weſt of Europe, and not a native Greek. In like manner we find in the Codex Montfortianus, at 1 John V. 7, πατὴρ, λόγος, καὶ πνεῦμα ἅγιον, without any article; whereas Bryennius, a Greek monk, though he lived in the fifteenth century, has written ὁ πατὴρ, ὁ λόγος, καὶ τὸ πνεῦμα τὸ ἅγιον, with an article more, than had been added by Erasmus⁴⁰.

14. *In the orthography of Proper Names, Velez agrees with the Vulgate, eſpecially Robert Stephens's edition of 1540, where it differs from all the Greek manuſcripts.*

Examples of this kind are Matth. XV. 39. XXIII. 2. Luke XI. 15. John XIX. 25. XXI. 17. Acts XXVII. 8.

Vulgate for the benefit of the Latin reader: Latine habens nomen *Exterminans*. Here Velez quotes as a various reading in addition to the common text ῥωμαῖσι ἔχων ὄνομα Ἐξτερμινανς. This example needs no comment.

40. Whether this paſſage is really quoted by Bryennius, or was only interpolated by the editor (Matthæi poſitively declares

XXVIII. 1. Rom. XVI. 7. where in the common Greek text the following proper names are thus written, Μαγδαλὰ, Μωϋσῆς ⁴¹, Βεελζεβὺλ, Κλωπᾶ, Ἰωάν, Λασκαία, Μελίτη, Ἰουλίαν: but in the Vulgate as printed in Stephens's edition of 1540, they are written thus: Magedan, Moyfi ⁴², Beelzebub, Cleophae, Johannis, Thalassa, Mitylene, Juliam. And in these passages Velez quotes Μαγνηδᾶν, Μωϋσῆ ⁴³, Βεελζεβὺλ, Κλεωφᾶ, Ἰωάννη, Θάλασσα, Μιτυλήνη, Ἰελίαν, in conjunction with Stephens's Vulgate, and in defiance of all the Greek manuscripts. This is a further confirmation not only of the third, but also of the eighth article: for in two of these proper names the common editions of the Vulgate differ from Stephens and Velez, and instead of Mitylene, and Julia, read in conformity to the Greek MSS. Melita, and Junia.

that he found it in no manuscript of Bryennius), is here of no importance, because the Editor Eugenius was likewise a native Greek, and therefore this example will in either case illustrate the present question.

41. I write these words not in the Nominative, but in the case, in which they are used in these passages, for otherwise the Velezian Readings, which it is necessary to quote as they are given, would not correspond to them.

42. Moyfi is the genitive of Moyfes, (Gr. Μωϋσῆς) as Achilli, and Ulyssi are genitives of Achilles, Ulysses: or, properly speaking, it is a contraction of Moysei, the genitive of Moyseus, Gr. Μωϋσεύς. I have never seen the genitive Moyfis in the Vulgate, but it is sometimes used by the Latin fathers.

43. Here Velez has a two-fold alteration out of compliment to the Vulgate: for he not only inserts r, but alters the termination. Now we find in the Greek MSS. indifferently Μωσῆς, Μωσεύς, Μωϋσῆς, and Μωϋσεύς, but the genitive ends invariably in εως. Velez, however, not only here, but in every other passage, where the genitive occurs, writes Μωϋσῆ. The words of De la Cerda, at Matth. XXIII. 2 are, Μωσέως corrigit Μωϋσῆ, et semel dictum sit, semper corrigit hoc modo.

15. *Velez takes notice of the modern chapters, and in several places where the Latin text is differently divided from the Greek, as printed by Robert Stephens and other editors, Velez has pointed out that difference.*

It is well known, that the Chapters, into which our modern Bibles are divided, were invented by Hugo de St. Caro in the thirteenth century, that they were immediately adopted in the Vulgate, but that the Greeks still retained the ancient divisions in their manuscripts in general. When the Greek Testament began to be printed, the Latin Chapters were adopted likewise for the Greek text: yet in some few chapters a small alteration was made in the arrangement. For instance, in the Vulgate the seventh chapter of the Acts ends with the words, *Saulus autem erat consentiens neci ejus*: but in the printed editions of the Greek Testament the words *Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ*, instead of making the close of the seventh, make the beginning of the eighth chapter. Now this distinction is noted by Velez. Another example is Gal. IV. which in the Vulgate ends with the words, *non sumus ancillae filii, sed liberae, qua libertate Christus nos liberavit*: whereas in the printed editions of the Greek Testament, Gal. IV. ends with *ἐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρου*: and Gal. V. begins with *Τῇ ἐλευθερίᾳ ἔν, ἣ Χριστὸς ἡμᾶς ἐλευθέρωσε*. Here Velez quotes, as a various reading, *τῆς ἐλευθερίας ἣ Χριστὸς ἡμᾶς ἐλευθέρωσε*⁴⁴, and notes that it is to be placed at the end of the fourth chapter. The words of De la Cerda in quoting this reading are, “*haec, inquam, verba ponit in fine capitis, quae in Graeco textu sunt initium alterius capitis quinti.*”

44. This reading is not in any of the Greek MSS. in which, if Velez had consulted them, he might have found readings in this passage, which better corresponded to the Vulgate.

16. *Among those Veleſian Readings, which have never been found in Greek Manuscripts, there are many, which not only betray a Latin origin, but are ſuch as no Greek Tranſcriber either would, or could have adopted, and conſequently, ſuch as never could have exiſted in a Greek manuſcript.*

Thoſe Veleſian Readings, which merely betray their Latin origin, without being attended with any additional circumſtances, afford of themſelves no abſolute proof, that Velez did not derive them from Greek manuſcripts: ſince a reading may have its origin in the Latin, and yet be adopted in a Greek manuſcript. For inſtance, Χϵιςος which is quoted by Velez I John V. 6 as a various reading to Πνευμα, had undoubtedly its origin in the Latin: for in the Latin MSS. Chriſtus and Spiritus were abbreviated XPS and SPS, which abbreviations it was very eaſy to confound, whereas the abbreviations of Χϵιςος and Πνευμα could not be confounded in the Greek. And this very reading Χϵιςος has found its way into the Codex Montfortianus. Such readings therefore alone, if their number were moderate, would prove nothing more than, that Velez made uſe of Greek manuſcripts, which had been altered from the Latin: and they would not warrant the concluſion, that they were tranſlations from the Latin made by Velez himſelf, ſince Velez *might* have found them in Greek manuſcripts already made to his hand ⁴⁵. But what ſhall we ſay to readings, which

45. I mention this as a matter barely poſſible: for I conſider it as improbable in the extreme. If the number of Veleſian Readings, which betray their Latin origin, were inconfiderable, the improbability of their having been admitted into Greek MSS. would not be great: but they really are ſo numerous, that the improbability riſes to the very higheſt degree. In fact no Greek manuſcripts are known, which latinize in ſuch a manner, as to be able to furniſh one half of the Veleſian Readings. Even the Codex Montfortianus, which is ſingular in its kind,

when connected with the context, make false grammar? What shall we say to a verb singular, quoted as a various reading, when the nominative, which preceded, was of the plural number and masculine gender: to a verb plural, when the preceding nominative was a proper name in the singular number: to a masculine adjective referring to a neuter substantive: to a dative coupled by the conjunction καὶ to a genitive, and the like? All the examples of this kind, which occur in the Catholic Epistles, will be given in the General Table, List I. Class IX: to which I refer the reader for further information. I will here give one more example taken from Matth. XXV. 1. The common Greek text has here ἐξῆλθον εἰς ἀπάντησιν τῶ νυμφίῳ, which in the Vulgate is rendered, *exierunt obviam sponso*; and after *sponso* is added *et sponsae*, an addition not found in the common Greek text. Here Velez quotes καὶ τῇ νύμφῃ as a reading to be added to the Greek text⁴⁶. Now the question to be asked is. Is it even possible that Velez found this, and the other readings of the same stamp, in a Greek manuscript?

latinizes only in certain places: and the opinion which formerly prevailed, that the Codices Graeco-Latini and other ancient Greek manuscripts had been altered from the Latin, has been fully confuted by Semler, Griesbach and Woide.

46. Bengel first took notice of this reading in his Introd. in Cris. N. T. §. XXXIX. 4, but he applied it to a very different purpose. He explains its origin "ex ambiguo latino casu." Now it is true that *sponsae* may be either genitive or dative: but Velez by no means misunderstood the Latin, on the contrary he strictly adhered to it, and it is this very strict adherence to the Latin, which occasioned the absurdity of the reading καὶ τῇ νύμφῃ, because the Greek has a different construction. Wetstein in his Prolegomena p. 60 has copied this reading from Bengel, and applied it in the same manner. He ranks it with two other readings, "quae produnt originem ex verbis versionis Latinae ambiguis et perperam intellectis. But Velez really took *sponsae* in its proper case: and this reading does not prove what Bengel and Wetstein intended.

Michaelis indeed contends⁴⁷, in opposition to Wetstein, that it is more reasonable to ascribe the bad Greek in the Velelian Readings to an ignorant transcriber of the middle ages, than to the Marquis of Velez. Now I readily admit that many Greek manuscripts have been written by very ignorant transcribers, who frequently did not understand what they wrote. But transcribers of this description could do no more, than servilely copy what they found before them: they could not even attempt to model the Greek manuscripts, which they wrote, according to the Latin; and yet, if Velez actually drew his readings from Greek manuscripts, those manuscripts must have been altered very materially from the Latin. The Velelian manuscripts, if any such ever existed, must have been written by transcribers, who understood both Greek and Latin; for otherwise these transcribers could not have translated from Latin into Greek. But if any man had learnt enough of Greek and Latin, to be able to translate from the latter into the former, he must at least know enough of the rules of grammar, to avoid coupling a genitive and a dative by the conjunction *καὶ*. Even a man, who had learnt Greek by mere usage and conversation, without having been taught its first principles, could not possibly have written *εἰς ἀπάντησιν τῶν συμφίλων καὶ τῶν νόμων*: for whether he stopped to analyse the grammatical construction or not, he must have instantly perceived that it was a mode of expression totally different from every thing, which he had ever heard. If it should be objected that, since Velez also understood both Greek and Latin, the supposition, that he himself was the author of these readings, is involved in the same difficulty, as the supposition, that they proceeded from a Greek transcriber; I would answer, that the situation of a man, who writes connected sentences, is very different from that of a collator, who picks out detached words and phrases.

47. Vol. II. p. 353 of the Cambridge edition.

without attending at all times to the context, to which he adapts them. The latter may make mistakes, of which the former is incapable: and I should not find it difficult to produce examples from works published even so late as the year 1794. Neither Wetstein who argued from the bad Greek in the Velelian Readings, nor Michaelis, who replied to him, have noticed this distinction⁴⁸. To apply

48. Wetstein in his Prolegomena p. 59 has produced thirty two examples (in which are three false references to chapter and verse) of bad Greek from among the Velelian Readings, which he has thrown indiscriminately together, without giving any explanation of them. He has not distinguished those, which are themselves solecisms, such as *μετὰ ταῖς κευθδαίαις* Matth. XXVII. 66, from those which become so, merely by their connexion with the text, to which they were adapted, as *τὴν κλίνην* quoted by Velez as a reading to be inserted after *ἄρας* Luke V. 25, which makes of itself no solecism, (for *τὴν κλίνην* is all that is quoted in De la Cerda's edition) but when applied to the context occasions a false concord, because *κλινίδιον* and not *κλίνη* had been used in the preceding verse, and therefore the adjectives are of the neuter gender, which do not suit *τὴν κλίνην*. Examples of this kind are those, which decide in the present inquiry; for as to such readings as *μετὰ ταῖς κευθδαίαις*, of which kind are at least three fourths of Wetstein's examples, they might have proceeded from an ignorant Greek transcriber, as easily as *Scriptum est in Ezeiam prophetam*, the reading of the Codex Vercellensis, Mark I. 1. from an ignorant Latin transcriber. Michaelis therefore, who judged only from the examples quoted by Wetstein, did not object without some reason. Besides, among Wetstein's examples, there are several, which are merely errors of the press made by De la Cerda's compositor, and which Mill and Küfter had already corrected: such as *κάθισε, θεώρησε, ἀνάγνωτε, ὁ δὲ ἀκέσαντες*, etc. which cannot be considered as instances of bad Greek, as they are mere errata for *κάθιζε, ἐθεώρησε, ἀνέγνωτε, οἱ δὲ ἀκέσαντες*, etc.: Lastly, Wetstein ascribes the bad Greek in the Velelian Readings not to accident, but to design, "*Varias lectiones ipse saepius infelicitur in Graecum convertit, forte ne S. Inquisitio quid moliretur intelligeret, ipsumque tanquam haereseos suspectum capitali iudicio implicaret.* Prol. p. 60.

it to the example just quoted: If a Greek transcriber had perceived that the Vulgate had *et sponsae* Matth. XXV. 1, in addition to the Greek text, and intended out of compliment to the Vulgate, to make that addition in the Greek manuscript, which he was writing, he could not possibly have made any other addition after εἰς ἀπάντησιν τῆς νυμφῆς than καὶ τῆς νύμφης, and this very addition is found in three Greek manuscripts⁴⁹. Velez on the contrary, if he framed his readings by translating those words of Stephens's Vulgate, which varied from the Greek, would, on perceiving that the former had *et sponsae*, in addition to the latter, direct, during the translation, his whole attention to the Latin, where finding *obuiam sponso* before *et sponsae*, and thence wisely concluding that *et sponsae* was the dative, faithfully translated it by καὶ τῇ νύμφῃ, and having in the meantime forgotten the construction of the Greek text, which it was not his business to transcribe, noted without further ceremony καὶ τῇ νύμφῃ as a Greek reading⁵⁰. I have observed several instances, in which Velez was led into error by the unfortunate circumstance, that words immediately connected by their grammatical relation were separated by their position in the sentence. For instance Acts II. 33 where Stephens's Greek text is Τὴν τε ἐπαγγελίαν τῷ ἁγίῳ πνεύματι λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τὸτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε, Velez quotes τὸτον ὃν as a various reading to τὸτο ὃ, because

49. Whether καὶ τῆς νύμφης was made in these three Greek manuscripts in imitation of the Vulgate, is another inquiry. I believe not. For if καὶ τῆς νύμφης existed originally in this passage, *et sponsae* is only a translation of the Greek. On the other hand, if *et sponsae* is an interpolation, καὶ τῆς νύμφης might be as easily interpolated in the Greek, without the aid of the Latin, as *et sponsae* in the Latin without the aid of the Greek.

50. Bengel observes very justly in his Introd. in Cris. N. T. §. XXXIX. 4, Latinum quoddam exemplar cum Graeco fuisse collatum, et differentias primum Latine collectas, deinde *contextu non semper inspecto*, Graece redditas.

he found *hunc quem* (in reference to *spiritum*) in Stephens's Vulgate, not perceiving τὸ ἅγιον πνεῦμα which was at some little distance. At Gal. IV. 24 αὐταὶ γὰρ εἰσὶ αἱ δύο διαθήκαι is rendered in Stephens's Vulgate, Haec enim sunt duo testamenta. Here Velez translates *haec* literally by ταῦτα, and quotes it as a various reading to αὐταὶ, not observing that the pronoun referred to διαθήκαι, which was a few words distant. Alterations of this kind could never have been made by a man who wrote connected sentences: and consequently the Velezian Readings of this description could never have existed in Greek manuscripts.

17. *The Marquis of Velez did not collate any Greek manuscripts whatsoever.*

It appears from the 10th Article that Velez did not collate any Greek manuscripts from the Escorial, and since Mariana asserts that Velez collated sixteen Greek manuscripts, and that eight were from the Escorial, the detection of a falsehood in one half of the story is alone sufficient to destroy the credit of the rest. Further it appears from the 11th article that among the Velezian Readings in the whole New Testament there are above a thousand, which have never been discovered in a Greek manuscript, though more than four hundred and fifty have been collated. Now that one single collator, in the infancy of criticism, should have found in sixteen, or even in any number of Greek manuscripts, in Spain, above a thousand readings of such a description, that the united efforts of all the critics of the three last centuries have not been able to effect a discovery of any one of them, among four hundred and fifty manuscripts, scattered in various parts of Europe, is a matter almost incredible. And when we take into the account the several positions proved in the 12, 13, 14, and 15th articles, that the greatest part of them betray a

Latin origin, that in the mode of writing Proper Names Velez differs very frequently from the orthography of all the Greek manuscripts and conforms to the Vulgate, that he sometimes makes observations, which are founded on a comparison of the modern chapters, as arranged in the printed Greek and Latin editions, and lastly, what is of the greatest importance, and finally decides the question, that he has many readings, which never could have existed in a Greek manuscript, though they might easily have been framed by a collector of single readings, we may assert, as a thing demonstrated beyond a doubt, that the Velelian Readings were not taken from Greek manuscripts.

18. *The Velelian Readings were not taken from the quotations of the Greek fathers.*

The arguments, which have been used to prove, that they were not taken from manuscripts of the Greek Testament, apply still more forcibly to the Greek fathers. To these arguments may be added, that among all Wetstein's quotations from the Greek fathers in the Epistle of St. James only three⁵¹ agree with the Velelian Readings. Further, Griesbach in the second Volume of his *Symbolae criticae*, has published *all* the quotations from the Greek Testament, which are to be met with in the works of Clement of Alexandria and Origen, and which differ from the common Greek text. But of the two hundred and twenty nine Velelian readings in the Catholic Epistles, Clement has only four⁵², and Origen only three⁵³. Besides, several of the Greek fathers, which are the most productive of various

51. They are in Ch. III. 5. and IV. 12 (two readings).

52. 1 Pet. III. 13. 16. IV. 3. 8.

53. 1 Pet. I. 6. III. 20. 1 John II. 23.

readings, for instance Origen and Athanasius, were not published till long after the middle of the sixteenth century; and we can hardly suppose that Velez had recourse to them in manuscript. And the editions of the fathers, which had been published, were not provided with those convenient Indexes of the passages of scripture, as the modern editions, which enable a collator to turn to them at once, without the trouble of wading through the whole mass.

19. *Nor were they taken from any of the Oriental Versions.*

This position hardly needs a proof, for I believe that no one ever doubted it. We have no reason to suppose that Velez understood the oriental languages; and if he did, it would have answered no end whatsoever, to have sought in an oriental version readings, which he had already found without exception in the Vulgate, in order to have the trouble of translating from Syriac or Arabic into Greek, instead of performing the more easy task of translating from the Latin. Besides, all the Oriental versions put together, could no more have furnished the Velezian readings than Greek MSS. for according to Wetsteins's extracts, they contain only nine⁵⁴ out of forty Velezian readings in the epistle of St. James. Lastly if we except the old Syriac⁵⁵ and Ethiopic⁵⁶, no oriental version of the New Testament had been published, when the Velezian collection was made. The old Syriac and Ethiopic therefore are the only two, to which Velez had access. Now with these two versions I

⁵⁴ Ch. III. 8. IV. 4. 12 (twice) 13. V. 7. 9. 11. 17.

⁵⁵ Published by Widmanstadt in 1555.

⁵⁶ Published at Rome in 1548 and 1549.

have collated all those Veleſian readings, which are given in the General Table, Liſt I. Claſs VI. A: but have diſcovered only one, and there the Syriac verſion is ambiguous, deciding no more in favour of the Veleſian reading than of the common text⁵⁷.

Recapitulation and Conclusion.

Having ſeparately proved each article, on which the General Propoſition depends, I will now bring them into one point of view. From the five firſt articles appears at leaſt the poſſibility, if not the probability, that the Veleſian Readings were taken from Robert Stephens's Vulgate of 1540. From the ſixth, ſeventh, and eighth articles, it appears that they were taken neither from Latin manuſcripts, nor from the quotations of the Latin fathers, nor from any other text of the Vulgate, beſide that which is printed in Stephens's edition of 1540. From the ninth article, it appears, that they were not taken from any printed edition or editions of the Greek Teſtament: from the tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, ſixteenth and ſeventeenth articles, it appears that they were not taken from manuſcripts of the Greek Teſtament: the eighteenth article ſhews that they were not taken from the quotations of the Greek Fathers: and laſtly the nineteenth

57. This reading is *οἱ ἔλεγον* Jude 18, where the common Greek text is *ὅτι ἔλεγον*. The Syriac Verſion has here ܐܘܪܝܬܐ ܕܥܡܐܢܐ, which in the tranſlation in the London Polyglot is rendered *Qui dicebant*: but it may equally well be rendered *Quia dicebant*, and then it will agree with the Greek MSS. Whether there is the ſame ambiguity in the Ethiopic, I know not, as I am not acquainted with that language: and I acknowledge that in the examination of its readings, I was obliged, like Mill, to have recourſe to the Latin tranſlation of Dudley Loſtus.

that they were not taken from any of the Oriental Versions. There remains therefore no other source from which Velez *could* have derived his readings, than Robert Stephens's Vulgate of 1540, from which it has been shewn that he *might* have taken them. The possibility therefore becomes not only a probability, but an absolute certainty.

To reduce the proof of this proposition into a smaller compass, it may be conducted in the following manner. The rule being established that wherever a Velelian reading occurs, the text of Stephens's Vulgate printed in 1540 varies from the text of his Greek Testament printed in 1550, and that the Velelian Readings in general vary from the former and agree with the latter, it necessarily follows, that Velez was directed in the choice of his readings by the differences between Stephens's Greek and Latin texts; for since the Velelian Readings amount to nearly nineteen hundred, it is wholly impossible, that their general agreement with the one and disagreement with the other, should have arisen from mere accident. We are reduced therefore to this dilemma. Velez either sought for readings in some Greek source, namely in manuscripts of the Greek Testament, in printed editions, or in the writings of the Greek fathers, which agreed with Stephens's Vulgate, where it varied from the Greek text: or he fabricated for himself what he found not ready made to his hand. But it has been shewn that the Velelian collection could not have been drawn from any Greek source. Therefore etc.

To this extraordinary fabrication, which is singular in the history of criticism, the Marquis of Velez was probably led by the following motive. Not many years before the Velelian collection was formed, the council of Trent, from which no member of the Church of Rome could venture to dissent, had in the fourth session, held 8 April 1546, made the following decree "Si quis autem libros ipsos in-

tegros⁵⁸, cum omnibus suis partibus, prout in ecclesia catholica legi consueverunt, et in veteri⁵⁹ *Vulgata latina editione* habentur, pro sacris et canonicis non susceperit, et traditiones praedictas sciens et prudens contempserit, anathema sit." And a few lines after, "Insuper eadem sacrosancta synodus ——— statuit et declarat, ut haec ipsa vetus et *vulgata* editio, quae longo tot saeculorum usu in ipsa ecclesia probata est, in publicis lectionibus, disputationibus, praedicationibus, et expositionibus pro *authentica* habeatur: et ut nemo illam rejicere quovis praetextu audeat vel praesumat⁶⁰. But though the Vulgate was thus pronounced to be the only rule of faith, the importance of the original texts was felt even by the Catholics of Spain. Cardinal Ximenes had set the example, by publishing not only the Latin, but the Greek and the Hebrew: translations were made into Spanish, not only from the Vulgate, but immediately from the originals themselves⁶¹: and a modern Latin translation, made from the Hebrew and the Greek, was published in conjunction with the Vulgate, at Salamanca in 1584, by royal authority, under the auspices of the Divines of Salamanca and Alcala, and with the ap-

58. The subject here relates to the canonical books of the Old and New Testament.

59. The word *veteri* is here opposed to the modern Latin translation, which Erasmus, Sebastian Münster, Sanctes Pagninus, and others had made immediately from the original texts, and which deviated considerably from the Vulgate.

60. Harduini Acta Conciliorum Tom. X. p. 23.

61. Cassiodorus Reyna published in 1569 a Spanish translation made from the Hebrew and the Greek, of which Simon in his Hist. crit. des Versions du N. T. Ch. XLI. p. 497 says. "Quoi-qu' il temoigne d'avoir beaucoup de respect pour l'ancienne edition Latine à cause de son antiquité, il dit qu'il n'a pu la suivre, parce qu'elle n'est pas conforme en plusieurs endroits à l'original.

probation of the inquisition itself⁶². It is therefore not extraordinary that the Marquis of Velez, who is described by Mariana⁶³ as *vir Graece doctus*, should think that the Latin, where it deviated from the Greek, stood in need of still stronger support than the decree of a council. The most celebrated edition of the Vulgate in the time of Velez was Stephens's edition of 1540, and the principal edition of the Greek Testament was that published by Stephens in 1550. Yet these two standards⁶⁴ differed from each other in various places, through every chapter in the New Testament: so that the whole number of contradictions was sufficiently formidable to give real uneasiness. What then was to be done in this critical situation? To reject the Latin, and abide by the Greek, would have been an open violation of the authority of the Pope, and of the council of Trent: to abide by the Latin was to follow a translation, which in numerous instances varied from the original. There remained then no other resource, than to seek for Greek authority, in order to support the readings of Stephens's Vulgate, where they differed from his Greek text. But where were these Greek readings to be sought? Not in Greek manuscripts, not in printed editions, nor in the

62. See Le Long Bib. sacra ed. March. P. II. Vol. III. p. 446.

I mention these examples, because Velez was a Spaniard, and the Spaniards, as critics, do not stand in very high estimation.

63. Praef. Schol. N. T.

64. The text of the Vulgata authentica, which is *at present* the standard text of the Vulgate, was not settled before 1592: and the *textus receptus* of the Greek was not settled before 1624. If Velez had lived in the seventeenth century, and had grounded his readings on the variations of these two texts, his collection of readings would have been very different from the present. The whole of the sixth class, in the first list, and many other readings, where these two texts agree, would not have been quoted: and, on the other hand, readings would have been quoted, where none appear in the present collection.

works of the Greek fathers: for all these sources put together could not have furnished Velez with one half of his readings. He had no other means therefore of executing his plan, than that of fabricating for himself by translating Stephens's Latin readings into Greek. The commission of a pious fraud, in support of a good cause, has both in former and in latter times been thought allowable and praiseworthy: to support the Vulgate, where it appeared to totter, was to render the Church of Rome an essential service: and to produce Greek authority in confirmation of that version, which was the oracle of the Catholics, might quiet many an uneasy conscience. The attempt has succeeded perhaps beyond his expectation: for the Velezian Readings are quoted to this very day by the members of the Church of Rome in support of the Vulgate⁶⁵: and a noble support they are.

An additional motive, which Velez might have had for taking Stephens's Vulgate under his protection, was the persecution, with which Stephens met from the Doctors of the Sorbonne, and which in spite of royal protection, and the approbation of the learned, ended in a prohibition of the sale of his editions of the Vulgate⁶⁶. Simon him-

65. Even Sabatier quotes them to that purpose in his *Biblia sacra*.

66. As long as Francis I. lived, Stephens had nothing to fear, for the only answer that Francis gave to the complaints made by the Doctors of the Sorbonne, was that if they would point out whatever passages were exceptionable, those passages should be noted at the end of each book. But this they either would not, or could not do, and there the matter rested. After the death of Francis I, they presented repeated petitions to his successor Henry II: the Paris booksellers petitioned in their turn, offering to print whatever passages were deemed to be faulty, and place them in the form of Errata at the beginning of each book. But Henry whose character was less firm, than that of

himself says on this occasion⁶⁷, Ces Theologiens auroient pû traiter avec plus de douceur un homme, qui avoient fait des depenses excessives, pour nous donner des Bibles Latines correctes. Ils devoient au moins epargner cette belle edition de 1540. And a few lines following he goes so far as to declare, La censure de Paris ne nous doit pas empêcher de lire cette belle edition de 1540, ou R. Estienne fait profession de reimprimer avec toute la fidelité possible les Exemplaires Latins, dont on se servoit dans nos Eglises. Now Velez probably thought that the only real ground for the condemnation of this edition, was its deviation from the Greek⁶⁸, and concluded therefore that the most effectual method, to silence all objections, would be to produce Greek authority, in the form of readings taken from Greek manuscripts, which should agree with Stephens's Latin text, wherever it contradicted the Greek. The last appeal was to the original language, in which the New Testament was written: and this language, under the auspices of the Marquis of Velez, afforded that relief, which the case required. Whether the relief was given honestly or dishonestly no one could tell, as the Marquis very wisely quoted his readings, without ever naming a manuscript.

his predecessor, was obliged at last to give way to the solicitations of bigotry and malice. See Simon Hist. crit. des Versions du N. T. Ch. XI. p. 135.

67. Hist. crit. des Vers. du N. T. Ch. XI. p. 132. 133.

68. This at least is certain, that every correction made in the Vulgate even by public authority, from the time of Robert Stephens, till the text was finally settled by Clement VIII, brought the Vulgate nearer to the Greek. The Louvain text differs less often from the Greek, than Stephens's Vulgate of 1540: the text of Sixtus V. less often than the Louvain text: and still less the text of Clement VIII. The editions of Isidorus Clarus were professedly corrected from the Greek.

Having pointed out the source, from which the Marquis of Velez derived his readings, and shewn the object which he had in view, in making this extraordinary collection, I will add a few words in explanation of the last part of the General Proposition, and then conclude. I there asserted that Velez translated into Greek the Readings of Stephens's Vulgate of 1540, which varied from the Greek text of 1550, except where Stephens's Greek margin supplied him with the readings, which he wanted, where he had only to transcribe, and not to translate. It will appear from the following table that of the two hundred and twenty nine Velezian Readings in the Catholic Epistles, an hundred and twenty seven have never been discovered in any Greek MS. These Readings are without doubt nothing more than Greek translations from Stephens's Vulgate. Of the remaining hundred and two which compose the second List, seventy two, as will appear from the second Class of the second List, are in the margin of Stephens's Greek Testament: these readings therefore, which make about a fourth part of the whole number, saved Velez the trouble of a translation, and he had nothing more to do, than to transcribe from Stephens⁶⁹. With respect to the remain-

69. In some of them, which did not so exactly agree with Stephens's Vulgate as he wished, he made however some trifling alterations. For instance, Jam. IV. 12 the common Greek text has τὸν ἕτερον, but the Vulgate *proximum*. Here Stephens quotes τὸν πλησίον, which exactly corresponds to the common Vulgate text. But Stephens's Vulgate has *proximum tuum*. And therefore Velez has made an addition to Stephens's Greek reading, and quoted τὸν πλησίον σου. More examples of this kind may be seen in the following General Table, List II. Class II. At other times Velez has wholly overlooked the readings of Stephens's margin, and quoted readings of his own fabrication, which never existed in a Greek manuscript, where Stephens's margin contained genuine readings, which would have suited his purpose much better than any he could make. See List I. Class VIII. Several of the readings in the second column are in Stephens's margin.

ing thirty, which compose the first class of the second list, though they actually exist in Greek manuscripts, yet if Velez, as appears from the sixteenth article, collated no Greek manuscript whatsoever, they are in respect to Velez as much translations from the Latin, as the hundred and twenty seven of the First List. Besides, nine⁷⁰ out of the thirty as appears from the following table, consist merely in the notation that certain words contained in Stephens's Greek text are wanting, that is, wanting in Stephens's Vulgate. For these nine therefore Velez had no need of Greek manuscripts. Three more⁷¹ have been found in no other manuscript than the Codex Alexandrinus, which was brought into the West of Europe not before the seventeenth century: one⁷² has been discovered in no other manuscript than the Codex Covelli 4, brought from the East at the beginning of the present century: another⁷³ has been discovered in no other than a Moscow Manuscript, lately collated by Professor Matthaei. Two more⁷⁴ are in no other, than the Montfort manuscript, which was in England, when the Velezian collection was made. To these manuscripts Velez had certainly not access. Another reading consists merely in the addition of the words ἀγαθὸν ζητήσατε 1 Pet. III. 11, which are contained in the common printed editions of the Greek Testament, but which were omitted by accident in Stephens's edition of 1550. And as to the remaining thirteen, they are all in manuscripts, of which it is most probable that Velez

70. 1 Pet. I. 22. IV. 1. 3 (two readings) 14. V. 5. 10. III. 10.
2 John 13.

71. 2 Pet. II. 13. III. 13. 1 Joh. IV. 21.

72. 3 John 13.

73. 1 Pet. IV. 14.

74. 1 John V. 6. 20.

had never heard. Nor is it in the least extraordinary, that Velez in translating from Stephens Vulgate should in twenty one examples (for the nine negative readings are not to be reckoned when the question relates to translations) hit upon readings, which exist in Greek manuscripts, for whoever examines the readings of this class will find that they are in general such as could hardly be given in any other manner. Almost all of them are nothing more than alterations in single words ⁷⁵ as ὑμεῖς for ἡμεῖς, ἡλίκοι for ὀλίγοι, Θεὸς for αὐτῷ, ἐξῆλθον for εἰσῆλθον, ποιῶμεν for τηρῶμεν etc. where the Vulgate reads vos, quantus, Dei, exierunt, faciamus etc. which words every schoolboy would translate in the same manner. And in several of them the alteration is merely in the termination as, γραφαὶς for γραφῆν, ἀκαταπαύς for ἀκαταπαύςας, πλεονεξία for πλεονεξίας, etc. which certainly required not the aid of a Greek manuscript. That Velez was not so fortunate in cases where the readings of the Vulgate were capable of different translations, appears from the eighth class, in the first list of the General Table: and therefore if the Velezian Readings agree at other times with the readings of Greek manuscripts, where the agreement was unavoidable, this agreement affords no argument that they were taken from Greek manuscripts. The readings therefore, which are contained in the first list, and in the first class of the second, are Greek translations from Stephens's Vulgate: and the remainder which make about a fourth part of the whole, were copied from the margin of Stephens's Greek Testament.

75. The longest readings in the whole Velezian collection are among those, which Velez has copied from Stephens. See for instance 1 John V. 13 in the second class of the second list. If this reading had been fabricated by Velez, without the aid of Stephens's margin. I acknowledge that its agreement with the text of several Greek manuscripts, would afford just matter of surprise, and excite a suspicion that Velez, in some cases at least, actually consulted Greek manuscripts.

Here follows the General Table, which will confirm the several positions, laid down in the preceding articles, and suggest perhaps to the reader many observations, which have escaped the notice of the writer.

General Table of the Velefian

LIST

CONTAINING THOSE, WHICH HAVE NEVER BEEN FOUND IN
CORDING TO THE DIFFERENT MODES, IN

*Class I. Containing readings, of which there is
origin in the Latin, because though in no Greek
versions, beside the Latin ^b.*

Stephens's Gr. text 1550

1	Jam. IV.	4	καὶ μοιχαλίδες
2	1 Pet. III.	16	ὡς κακοποιῶν
3	IV.	15	μὴ γάρ τις
4	1 Joh. III.	10	ὁ μὴ ποιῶν δικαιοσύνην
5	Jud.	25	αἰῶνας

a. Namely in no Greek MS. quoted by Wetstein, Griesbach, Matthäi, or Alter.

b. Where a Reading is found in more than one ancient version, it affords a presumption, that it did not take its rise in either of those versions, but that the versions were made from Greek manuscripts, which in that passage agreed. It is therefore not impossible that the five readings, contained in this class existed formerly in some Greek manuscripts, though in none at present. On the other hand, three out of the five consist merely in omissions or additions, which might be made in any two versions independent of each other.

c. The Complutensian Vulgate, with some Latin manuscripts, do not omit this reading, but agree with the Greek manuscripts.

Readings in the Catholic Epistles.

I.

ANY GREEK MANUSCRIPT *n*, DIVIDED INTO CLASSES, ACCORDING TO WHICH THEY BETRAY THEIR LATIN ORIGIN.

the lowest degree of probability that they had their manuscript, they are found in one or more ancient

Stephens's Lat. text 1540	Velelian Readings
— et adulterae ^c	— καὶ μοιχαλίδες
— tanquam malefactoribus ^d	— ὡς κακοποιῶν ^e
nemo autem vestrum	μὴ δέ τις
qui non est justus ^f	ὁ μὴ ὢν δίκαιος
saecula + saeculorum	αἰῶνας + τῶν αἰώνων

If *adulteri et adulterae* stood originally in the Latin, the omission was occasioned by the similarity of the words *adulteri* and *adulterae*. NB. Whenever I say that a reading is in Latin manuscripts, without naming any, I make the assertion on the authority either of Stephens's Latin margin, or of the margin of the Antwerp edition of 1573.

d. In the parallel passage 1 Pet. II. 12. *tanquam malefactoribus* is not omitted.

e. The omission of ὡς κακοποιῶν takes place in no other version than the Latin. But I have referred it to this class, because Wetstein says, "Syra posterior habet cum asterisco."

f. The Complutensian Vulgate has *qui non facit justitiam*: also the Codex Harleianus 1772.

*Class II. containing Readings, which excite a
tin, because they are not only in no Greek MS.,
quoted by no Greek father.*

Stephens's Gr. text 1550

6	Jam. I.	13	πειράζομαι
7	1 Pet. I.	6	ἀγαλλιᾶσθε
8		8	ὁρῶντες
9	III.	22	θεῶ
10	2 Pet. II.	16	παρανομίας
11	III.	2	ἐντολῆς
12	1 Joh. II.	14	ἔγραψα ult.
13	IV.	3	ὁ ἀκηκόατε
14		4	αὐτῶς
15	V.	9	μαρτυρία τῷ Θεῷ ult.
16		13	ἔγραψα
17		16	τοῖς ἁμαρτάνουσιν
18		18	ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτὸν
19	2 Joh.	7	Χριστὸν ἐρχόμενον
20	Jud.	12	ἀγάπαις ὑμῶν
21		—	σπιλάδες

g. Many Latin MSS., among which may be reckoned the ancient Codex Harleianus 1772 still retain *exultatis*.

h. This remarkable interpolation, wholly peculiar to the Latin version, and of course to the Latin fathers, is alone sufficient to excite a suspicion in regard to the authenticity of the Velelian Readings. Even of the Latin fathers, no one has quoted it before Augustine: nor is it quoted by his contemporary Rufinus. It is likewise wanting in the ancient Lectionary found by Mabillon in the Abbey of Luxeu or Luxeuille in Franche Comté, and thence called *Lectionarium Luxoviense*. See Ma-

*suspicion of their having had their origin in the La-
but in no other ancient version, and are moreover*

Stephens's Lat. text 1540

tentatur
exultabitis &
videntes + creditis
dei + deglutiens mortem
ut vitae aeternae haere-
des efficeremur

vesaniae
praeceptorum
scribo
de quo audistis
eum i
testimonium Dei + quod
majus est
scribo
peccanti
sed generatio dei conser-
vat eum
Christum venisse
epulis suis
maculae

Velefian Readings

πειράζεται
ἀγαλλιᾷσας θε
ὁρῶντες + πιστεύετε
θεῷ + καταπιὼν τὸν θά-
νατον, ἵνα τῆς αἰωνίᾳ
ζωῆς κληρονόμοι γινώμε-
θα h
παραφρονίας
ἐντολῶν
γράφω
περὶ ᾧ ἀκηκόατε
αὐτὸν
μαρτυρία τῷ Θεῷ + ἡ μέ-
ζων ἐστὶ
γράφω
τῷ ἁμαρτάνοντι
ἀλλὰ γένεσις τῷ θεῷ τηρεῖ
αὐτὸν k
Χριστὸν ἐλθόντα
ἀγάπαις αὐτῶν l
σπίλοι

billon de Liturgia Gallicana p. 475. Paris. 1685. 4to.: where
extracts are given from this Lectionary, and whence I have
made several notations in respect to this MS. which Sabatier had
overlooked.

i. Several Latin MSS. read *eos*, with the Greek.

k. Velez adhered in this reading so closely to the Latin, as not
even to use the article before *γένεσις*.

l. The Codex Alexandrinus has likewise *αὐτῶν*, but then it reads
ἀπάταις αὐτῶν, not *ἀγάπαις αὐτῶν* like Velez,

Class III. Containing Readings, which vary but also from the Ante-Hieronymian readings

	Steph. Gr. text 1550	Ante-Hieronymian Readings ^m
22	Jam. I. 5 ἀπλῶς	simpliciter. Corb.
23	9 ἐν τῷ ὕψει	in altitudine. Corb.
24	18 τῶν αὐτῶν κτισμάτων	creaturarum ejus. Hier. } conditionum ejus. Corb. }
25	II. 4 διεκρίθητε	dijudicati estis. Corb.
26	III. 1 ληψόμεθα	accipiemus. Corb.
27	17 ἐπεικῆς, εὐ- πειθῆς	modesta, suadibilis Aug. } verecundiae consenti- } ens. Corb. }
28	V. 3 ἐθησαυρίσα- τε	thesaurizastis. Corb. Lect. Luxov.
29	17 τῶ μὴ βρέξαι, καὶ ἐκ ἐ- βρέξεν ἐπὶ τῆς γῆς	ut non plueret, et non pluit in terra. Corb.
30	1 Pet. IV. 13 κατὰ κοινω- νεῖτε	secundum quod com- municatis. Tert.

m. The readings in this column may be justly called Ante-Hieronymian, because they are not only quoted by one or more of the ancient Latin fathers, Tertullian, Cyprian, Lucifer, Augustine, Jerom, etc. or in the Epistle of St. James are the readings of the ancient codex Corbeiensis, but at the same time agree with the ancient and probably genuine Greek readings. The authorities annexed to the readings in this column, I have taken from Sabatier and Griesbach: in the mode of abbreviating the names I have followed Griesbach.

n. I would not have it understood, that *all* the readings contained in this third column are so modern, as to have been quoted by no Latin father. The greatest part of them however were wholly unknown even to the latest of the Latin fathers.

o. Ἀθρόως occurs in no instance, either in the Greek Testament, or in the Septuagint.

not only from those of all the Greek manuscripts, of the Latin.

Steph. Vulg. text 1540 "

Velesian Readings

affluenter

in exaltatione

creaturae ejus

judicatis

sumitis

modesta, suadibilis + bonis consentiens ^q

thesaurizastis + vobis iram ^s

ut non plueret super terram et non pluit ^r

communicantes

ἀθρόως ^o

ἐν τῇ ὑψώσει

τῷ κτίσματος αὐτοῦ ^p

διακρίνετε

λαμβάνετε

ἐπεικῆς, εὐπειθῆς + τοῖς ἀγαθοῖς συνευδοκῆσα ^r

ἐθησαυρίσατε + ὑμῖν ὀργὴν

τῷ μὴ βρέξαι ἐπὶ τῆς γῆς, καὶ οὐκ ἔβρεξε

κοινωνῶντες

p. Here Velez has a threefold alteration: he alters τῶν κτισμάτων to τῷ κτίσματος; αὐτῷ to αὐτῆς; and places αὐτῆς after κτίσματος, that his reading might correspond to the Vulgate, even in the very arrangement.

q. This addition is not in all the MSS. of the Vulgate.

r. Dr. Michaelis (Tract. crit. p. 104) says "Prepostere Vel. τοῖς ἀγαθοῖς συνευδοκῆσα.

s. Bede has this addition, but no other Latin father. It is an interpolation from Rom. II. 5, which many MSS. of the Vulgate have not admitted: nor is it in the Codex Harleianus 1772. According to Lucas Brugensis, the same interpolation was made by Oecumenius. This Velezian reading therefore has been found in a Greek father: but it is the only one in the whole class.

t. The Complutensian Vulgate, instead of transposing the translation of ἐπὶ τῆς γῆς, omits it entirely.

	Steph. Gr. text 1550.	Ante-Hieronymian Readings
31	1 Pet. IV. 14 ὅτι τὸ τῆς δόξης	quia majestatis. Cypr. } quoniam gloriae. Fulg. }
32	— δόξης	gloriae. Fulg. }
33	— Θεῷ πνεῦμα	gloria. Tert. Lect. Lux. } Dei Spiritus. Tert. } Lect. Lux. }
34	2 Pet. I. 2 πληθυνθείη	Domini spiritus. Fulg. } multiplicetur. Aug. }
35	17 εἰς ὃν ἐγὼ ἐν-δόκησα	in quo bene sensi. Aug.
36	II. 4. ζόφῳ	caliginis. Aug.
37	15 Βαλαὰμ τῷ Βοσὼρ	Balaam filii Beor γ. } Aug. }
38	17 ὑπὸ λαίλα-πος	turbine. Aug.
39	III. 17 ἀγαπητοὶ	amantissimi. Aug.
40	1 Joh. I. 4 ἵνα ἡ χαρὰ ὑμῶν	ut gaudium vestrum. } Aug. }

u. Not all the MSS. of the Vulgate insert *honoris*.

w. The Codex Alexandrinus, and other very good authorities insert here καὶ δυνάμεως: one MS. has καὶ δυνάμεως αὐτοῦ: but none reads like Velez and the Vulgate, καὶ δυνάμεως τοῦ Θεοῦ.

x. *Ipsū audite* is an interpolation from Luke XI. 35, and is not in all the Latin MSS. The Lectionarium Luxoviense, and the Codex Harleianus 1772, for instance, have it not.

y. The Syriac version reads likewise Beor (ܒܝܪܐ): and two MSS. quoted by Mill have Βεωρ. In the LXX. Num. XXII. 5 is πρὸς Βαλαὰμ υἱὸν Βεωρ.

Steph. Vulg. text 1540.	Velefian Readings
quoniam quod est <i>honoris</i> , gloriae *	ὅτι τὸ τῆς τιμῆς, τῆς δόξης
gloriae + et virtutis Dei	δόξης + καὶ δυνάμεως τῆς Θεοῦ ^w
eius spiritus	αὐτῆς πνεῦμα
adimpleatur	πληρωθῆι
in quo mihi complacui + ipsum audite *	εἰς ὃν ἐγὼ εὐδόκησα + αὐ- τῆς ἀκούετε
infernī	αἰῶνος
Balaam ex * Bosor	Βαλαάμ ἐκ Βοσόρ
turbinibus	ὑπὸ λαιλάπων
fratres	ἀδελφοὶ *.
ut gaudeatis, et gaudium vestrum ^b	ἵνα χαίρητε, καὶ ἡ χαρὰ ὑμῶν

*. The alteration of *fili* to *ex* was the result of a critical conjecture, because *Bosor* is the name, not of a man, but of a city: see 1 Maccab. V, 26. But the conjecture is unfortunate, since Balaam came not from Bosor, but from Pethor: unless the name of the town, which is called פֶּתוֹר, Num. XXII. 5. Deut. XXIII. 4, had in the time of Judas Maccabaeus been corrupted into Βοσόρ.

a. One Greek MS. inserts ἀδελφοὶ in addition to the common text: but none like Velez rejects ἀγαπητοί.

b. There are many ancient Latin MSS. among the rest the Cod. Harl. 1772, and the Lectionarium Luxoviense, which do not insert *gaudeatis et*.

	Steph. Gr. text 1550	Ante-Hieronymian Readings
41	1 Joh. II. 14 ἔγραψα ὑμῖν πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρ- χῆς	scribo vobis, patres, quia cognovistis eum qui ab initio est c. Aug.
42	III. 11 ἀγαπῶμεν	diligamus c. Aug.
43	IV. 10 αὐτὸς	ipse. Aug.
44	V. 16 δώσει αὐτῷ ζωὴν	dabit ei vitam. Hier. dabit illi dominus vi- tam. Aug. }
45	20 ἐν τῷ ὑἱῷ αὐ- τοῦ Ἰησοῦ Χριστοῦ	filio ejus Jesu Christo. Aug.
46	Jud. 2 πληθυνθείη	multiplicetur. Lucif.

c. This passage is not only quoted by the ancient Latin fathers but according to Lucas Brugenſis, even by ſo late a writer, as Thomas Aquinas. Lucas Brugenſis further relates, that it is not wanting in ancient Latin MSS.: and Griesbach quotes it from the Cod. Harl. 1772. The omiſſion therefore is of very late date, even in the Vulgate.

d. Mill quotes a Greek MS., preſerved at Baſel, for the omiſſion of this paſſage: but either Mill, who did not collate the MS. himſelf, has made here a wrong reference, or the perſon who collated it, miſtook the verſe: for Wetſtein who collated this manuſcript throughout, refers the omiſſion to the 13th verſe, where the ſame words, with the difference only of γράφω for ἔγραψα, likewiſe occur. One Greek MS. quoted by Wetſtein really omits this paſſage, but then it omits not this paſſage only; for all the words between ἀρχῆς in the 13th, and ἀρχῆς in the 14th verſe, are omitted, owing to an overſight in the tranſcriber, occaſioned by the homocoteleuton: whereas the partial omiſſion

Steph. Vulg. text 1540	Velefian Readings
The whole passage omitted	The whole passage omitted ^d
diligatis, in the margin of Steph. ed. of 1540, and in the text of 1528, and 1534: but diligamus, in the text of the ed. 1540 ^f	ἀγαπάτε
ipse + prior ^g	αὐτὸς + πρῶτος
dabitur ei vita ^h	δοθήσεται αὐτῷ ζωὴ
filio ejus	υἱῷ αὐτοῦ ⁱ
adimpleatur	πληρωθῆι

in the Vulgate proceeded from design. At any rate, no Greek MS. agrees here with Velez.

e. The Complutensian Vulgate has likewise *diligamus*.

f. See what was said on this reading in the proof of the third article.

g. This addition is not in the Louvain text: it is wanting likewise in the Lect. Luxov. and other Latin MSS. It was taken from αὐτὸς πρῶτος Ver. 19. where πρῶτος is rendered in the Vulgate by *prior*.

h. Many Latin MSS. still retain *dabit ei vitam*, as quoted by Jerom. In the margin of the Antwerp edition of 1573 are mentioned six: Sabatier mentions the *Lectonarium Luxoviense*, and Griesbach the *Codex Harleianus 1772*.

i. One Greek MS. and one only, viz the *Cod. Alexandrinus*, omits ἰησοῦ χριστοῦ: but then it retains ἐν τῷ before υἱῷ: consequently no Greek MS. has this Velefian Reading.

	Steph. Gr. text 1550.	Ante-Hieronymian Readings
47	Jud. 8 ἐνυπνιαζόμε- νοι	somniantes. Lucif.
48	24 ἐν ἀγαλλιά- σει	in laetitia. Aug.

Class IV. Containing Readings, which betray adhering to it in cases where the Latin Translation, either through choice, or through necessity,

	Steph. Gr. text 1550	
49	James IV. 5	κατώκησεν
50	13	ἄγε
51	I Pet. I. 3	πολὺ αὐτῷ ἔλεος
52	22	ἡγνικότες
53	II. 9	λαὸς εἰς περιποίησιν
54	20	τῷτο χάρις

k. This interpolation was made in the modern Vulgate from I Thess. III. 13. or V. 23. But the *Lectio-narium Luxovien-sis* is free from it.

l. Here Velez betrays himself, not only by having a long reading, which in this place is found in no Greek MS. in no Oriental version, is quoted by none of the fathers either Greek or Latin, nor is in all the MSS. even of the Vulgate (see Note k): but also by the translation of *in adventu domini* by ἐν τῇ παρουσίᾳ κυρίου, without the article before κυρίου. Ἡ παρουσία τῷ κυρίῳ often occurs in the N. T. but ἡ παρουσία κυρίου never.

m. If the Latin translator had rendered τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν by *spiritus qui habitavit in nobis*, he would not have expressed

Steph. Vulg. text 1540	Velefian Readings
— somniantes	— ἐνυπνιαζόμενοι
in exultatione + in adventu domini nostri Jesu Christi <i>k</i>	ἐν ἀγαλλιάσει + ἐν τῇ παρυσίᾳ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ <i>l</i>

a translation from the Latin, by their anxiously lator deviated from the preciseness of a literal trans-ty, or through mistake.

Steph. Vulg. text 1540	Velefian Readings
habitat <i>m</i>	κατοικεῖ
ecce <i>n</i>	ἰδὲ
miser ricordiam suam magnam	μέγα αὐτῷ ἔλεος
castificantes <i>o</i>	ἀγνίζοντες
populus acquisitionis <i>p</i>	λαὸς τῆς περιποιήσεως
haec est gratia <i>q</i>	αὕτη χάρις

the meaning of St. James: for κατώκησε signifies here *domicilium posuit*, that is *habitat*. Beza translates it by *sedem posuit*.

n. It was a matter of indifference, whether the Latin translator used *age*, or *ecce*. A similar observation is applicable to the following reading.

o. Here the Latin translator was obliged to deviate from the Greek, because the Latin has no participle of the past time in the active voice. The same may be said of ἀποφυγόντες 2 Pet. II. 20.

p. The Latin fathers quote indifferently *populus acquisitionis*, and *populus in adoptionem*.

q. The Latin translator could not well have retained the pronoun, in the neuter gender.

Steph. Gr. text 1550		
55	2 Pet. II. 20	ἀποφύγοντες
56	1 John V. 16	εἰάν τις ἴδῃ
57	2 John 3	ἔσαι μεθ' ἡμῶν χάρις

*Class V. containing Readings, which of them-
bear on their foreheads the certificate of their*

Steph. Gr. text 1550		Literal translation of the Greek text *
58	Jam. III. 7 ἐναλίω	natantium. Corb. cetorum. Lat. MSS. quoted by Erasmus and Estius: also in Stephens's ed. of 1528
59	12 ἐλαίας	olivas. Corb. Lect. Lux- on.

r. Here the Latin translator took εἶδω (which in the second Aorist always signifies *video*) in the sense of *scio*.

s. As ἔσαι rather expresses a wish in this passage, than declares positively a future event, it is more properly rendered by *fit*, than by *erit*. Even modern translators, Beza for instance, have rendered it in the same manner.

t. Few of the readings in this second column are extant in the modern editions of the printed Vulgate. But with exception to *contristati* 1 Pet. I. 6, *adulteri* 2 Pet. II. 14, and *accipimus* 1 John III. 22 they have been quoted either from Latin fathers or from ancient Latin manuscripts, such as the Cod. Corbeien-
sis, the Codex Harleianus 1772, and the two ancient MSS. which R. Stephens collated in the library of St. Germain des
Prez, and which he distinguished by the names of Oblongus,
and Latus. Of these three readings however, the first is in

Steph. Vulg. text 1540	Velefian Readings
refugientes	ἀποφεύγοντες
qui scit ^r	ὅσις οἶδε
fit vobiscum gratia ^r	εἴη μεθ' ὑμῶν χάρις.

selfs betray their origin in the Latin, or which birth.

Steph. Vulg. text 1540	Velefian Readings
ceterorum ^u	τῶν ἄλλων
uvas ^w	σαφυλαῖς

Steph. Vulg. of 1546, and the second in the Complutensian vulgate. The abbreviations annexed to each reading, denoting the Fathers, Manuscripts, or Editions, in which it is found, are either generally known, or will be understood from what has been already said in this note.

^u. *Ceterorum* might the more easily take its rise from *cetorum*, as several other kinds of animals (*natura bestiarum, et volucrum, et serpentium* etc.) had just been mentioned.

^w. In those Latin MSS. in which the *i* was constantly written without a dot, (as in the Codex Bezae, Codex Harleianus 1772), and the *l* and the *i* (of which Astle has given specimens) were nearly of the same length: a transcriber could not fail, if the *o* in *olivas* was faded, to take the remaining part *livas* for *uvas*, especially as *vitis* immediately follows, and the antithesis seems

	Steph. Gr. text 1550	Literal translation of the Greek text.
60	Jam. IV. 5 ἡμῖν	nobis. Germ. l.
61	V. 6 ἀντιτάσσεται	resistit. Corb. Harl.
62	1 Pet. I. 6 λυπηθέντες	contristati. Steph. Vulg. ed. 1546.
63	22 τῆς ἀληθείας	veritatis. Hieron. Lect. Luxov.
64	II. 20 πάσχοντες	patientes. Bed. } Germ. l. }
65	IV. 18 σώζεται	salvatur. Germ. l.
66	2 Pet. II. 14 μοιχαλίδος	adulteri x. Comp.
67	1 Joh. III. 22 λαμβάνομεν	accipimus
68	IV. 20 εἰώρακε	vidit. Lucif. Germ. o. l. Comp.
69	V. 15 ἤτηκαμεν	postulavimus. Lect. Luxov. Germ. l. Steph. Vulg. 1528
70	16 αἰτήσεται	petet. Germ. o. l.

to require *υπας*. Even if the *o* were not faded, the mistake might easily have been made in copying a manuscript written continua serie, where there was nothing but the sense to determine the beginning of each word.

x. It is true that *ἡμῖν* and *υμῖν* may be as easily confounded as *nobis* and *vobis*. But in this instance, we know that the confusion has actually taken place in the Latin, and that it has not taken place in the Greek.

y. If the first syllable in *veritatis* was faded, any transcriber whatsoever would suppose that the faded syllable was *ca* and read *caritatis*, because the words which immediately follow are, *in fraternitatis amore*. And even if *ve* was not faded, it might in that situation, in the handwriting of some MSS. be taken for *ca*.

Steph. Vulg. text 1540	Velefian Readings
vobis	ὑμῖν *
restitit	ἀντετάξατο
contristari	λυπεῖσθαι
caritatis ὧ	τῆς ἀγάπης
patienter	μακροθύμως
salvabitur	σωθήσεται
adulterii	μοιχείας
accipiemus	ληψόμεθα
videt	ὁρᾷ ^a
postulamus	αἰτῶμεν
petat	αἰτεῖτω

z. The common Greek text is here μετὰ μοιχαλίδος, καὶ ἀκαταπάν-
της ἁμαρτίας: but according to good authorities, it is μετὰ μοι-
χαλίδος καὶ ἀκαταπάντης ἁμαρτίας, where μοιχαλίδος (for μοιχαλὶς
cannot according to the analogy of the Greek language sign.
adulterium, though this sense is ascribed to it in many of the
Greek Lexicons for this passage, but for this passage only,
and here probably out of compliment to the Vulg.) agrees with
ἁμαρτίας; μοιχαλὶς ἁμαρτία being an expression similar to μοιχαλὶς
γενεᾷ Matth. XII. 39. etc. and signifying *adulterum delictum*.

a. Velefian Readings of this kind are extremely common through-
out the whole N. T.: and we may in general be certain that,
where Velez quotes a verb in a different mood or tense from
the common text, that the difference though material in the
Greek, as between ὁρᾷ and εἶδεν, is immaterial in the Latin,
as between *videt* and *vidit*, and that the readings therefore may
be easily confounded in the latter, though not in the former.
Luke XI. alone furnishes seven examples.

Steph. Vulg. text 1540

Veleſian Readings

quod ſi zelum amarum
habetis, et contentio-
nes ſint in cordibus
veſtris ^b

εἰ δὲ ζῆλον πικρὸν ἔχετε,
καὶ ἐρίθειαι ἐν ταῖς καρ-
δίαις ὑμῶν ὥσι.

*ly betray their origin in the Latin, but alſo their
Stephens's edition of 1540.*

Steph. Vulg. text 1540

Veleſian Readings ^d

A.

Readings, which aroſe
in this text through
mere negligence in co-
pying ^e

in lege perfectae liber-
tatis

εἰς νόμον τελείας τῆς ἐλευ-
θερίας ^g

e. The readings which compoſe the firſt diviſion of this Claſs are ſimilar to thoſe in the preceding claſs: and bear on their fore- heads the certificate of their birth.

f. *Legem perfectam* is thus written in the Latin MSS. and alſo in this very place in the Compl. edition. I have retained this mode of writing, becauſe it ſhews the eaſy tranſition to *lege perfecta*, and thence to *lege perfectae*.

g. A Greek tranſcriber, after he had altered το τέλειον to τελείας, would have tranſpoſed the article & written τῆς τελείας ἐλευ- θερίας.

	Steph. Gr. text 1550	Common text of the printed Vulg. which in these examples agrees with the Greek
73	Jam. V. 6 κατεδικάσα- τε	addixistis ^h
74	20 καλύψει	operiet ⁱ
75	1 Pet. II. 5 οἶκος πνευ- ματικός	domus spiritualis ^l
76	20 ποῖον γὰρ κλέος	quae enim est gloria ⁿ NB. Gloria is abbrev. glia ^o
77	III. 8 τὸ δὲ τέλος	in fine
78	18 θανατωθεῖς	mortificatus
79	— ζωοποιηθεῖς	vivificatus
80	IV. 7 ἤγγικε	appropinquavit

^h. Stephens's ed. of 1528 and 1534 have likewise *addixistis*. The Cod. Corbeienfis has *damnastis*.

ⁱ. *Operiet* is also in the Compl. edition, and in Steph. ed. 1534; but not in that of 1528.

^k. This is one of the two Velefian Readings in the Catholic Epistles, which do not exactly agree with Stephens's Vulgate of 1540. It is true that καλύπτῃ would more exactly correspond to *operiat*, than καλύπτει: but, since the Greek text is σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν, no man could possibly alter καλύπτει to καλύπτῃ: it was stretching the cord as far it would go, to alter καλύπτει to the present tense, without making an additional alteration in the mood. Or Velez might consider *operiat* as an erratum for *operit*, which is the reading of most editions (the Louvain text for instance), that have not *operiet*: Stephens himself in the parallel passage 1 Pet. IV. 8, has *operit*, where Velez again quotes καλύπτει: and in the ed. of 1528 he had printed *operit*, at this very place, James V. 20. Or lastly, if Velez was inattentive to the context, as he frequently was, καλύπτῃ may be the original Velefian Reading, and καλύπτει either a correction of Mariana or De la Cerda, or an accidental alteration in copying or printing.

Steph. Vulg. text 1540

Velelian Readings

adduxistis

ἡγάγετε

operiat

καλύπτει ^kdomos spirituales ^m

οἶκος πνευματικὸς

quae enim est gratia

ποῖα γὰρ χάρις

in fide ^p

ἐν τῇ πίστει

mortificatos

θανατωθέντας

vivificatos

ζωοποιηθέντας

appropinquabit ^q

ἐγγίσει

l. Also in the Compl. Vulg. and Stephens's editions of 1528, and 1534.

m. From *domus spiritualis* the first step was to *domus spirituales*, quoted by Jerom: then to *domos spirituales*.

n. The Louvain text has likewise *gloria*.

o. This abbreviation is used even in the Compl. edition. See for instance Matth. VI. 29. The stroke on the right hand of the *l* makes it look so much like a *r*, that a transcriber might easily suppose the abbreviation denoted *gratia*.

p. The letters N and D, as sometimes written, (for instance in Skinner's Etymologicon) are so alike, that FINE might be easily read FIDE. Stephens in his ed. of 1528 and 1534 had printed *in fine*.

q. Stephens in his ed. of 1528 and 1534 had printed *appropinqua-*
vit: which reading he again adopted in his octavo edition of 1545.

	Steph. Gr. text 1550	Common text of the printed Vulg. which in these examples agrees with the Greek
81	2 Pet. I. 16 οὐ γὰρ σεσο- φισμένοις	non enim doctas
82	— παρυσίαν	praesentiam ^s
83	II. 13 σπῖλοι καὶ μῶμοι	coinquinationes et maculae ^t
84	I Joh. II. 4 αὐτόν	eum ^u
85	3 Joh. 11 εἶώρακε	vidit ^x
86	Jud. 11 ὅτι τῇ ὁδῷ	quia in via ^y
87	16 λαλεῖ ὑπέρ- ογχα	loquitur superba
88	18 ὅτι ἔλεγον	quia dicebant
89	I Pet. I. 9 ψυχῶν	animarum

r. A transcriber in copying NONENIMDOCTAS as written in the old MSS. without intervals, might, after having written NONENIM, fix his eye, on returning to his original, on the syllable IM, read it with DOCTAS, and suppose that INDOCTAS was meant. Stephens in his ed. of 1528 and 1534 has *doctas*.

s. *Praesentiam* is also in the Compl. Vulg. and Steph. ed. of 1528, and 1534.

t. This is likewise the reading of Stephens's ed. of 1528 and 1534.

u. *Eum* is likewise the reading of the Compl. and Louvain texts.

w. *Eum* may be easily taken for *Deum*, if a D precedes *eum*, or in dictating even, if a T goes before. *Novit eum* is difficult to

Steph. Vulg. text 1540

Velelian Readings

non enim indoctas *

οὐ γὰρ ἀδιδακτοῖς

praescientiam
coinquinationis et ma-
culaeπρόγνωσιν
σπίλῃς καὶ μώμαςdeum ^w

θεὸν

videt

ὁρᾷ

qui in via

οἱ ἐν τῇ ὁδῷ

loquitur superbiam *

λαλεῖ τὴν ἀλαζονείαν

qui dicebant

οἱ ἔλεγον

B.

Readings, introduced
into this text by design.animarum + vestra-
rum ^a

ψυχῶν + ὑμῶν

be distinguished in speaking from *Novit deum*. It is true that in the modern Vulgate *nosse* precedes *eum*, but that *novit* or *cognovit* was formerly there, appears from the quotations of Cyprian, Augustin, and Ambrose, the two former having *cognovit eum*, the latter *novit eum*.

x. *Vidit* is also in the Louvain text.

y. The Compl. Vulg. has likewise *quia*.

z. The alteration of *superba* to *superbiam* was probably the effect of mere accident, because the word, which follows it, begins with an *M*. Stephens in his ed. of 1534 had printed *superba*, which is the reading also of the Compl. edition.

a. *Vestrarum* is not added in the Louvain text.

	Steph. Gr. text 1550	Common text of the printed Vulg. which in these examples agrees with the Greek
90	1 Pet. III. 2 ἀγνὴν	castam <i>b</i>
91	2 Pet. III. 15 κυρίου ἡμῶν	domini nostri
92	2 Joh. 11 πονηροῖς	malignis
93	Jud. 18 ἐσχάτῳ χρό- νῳ	novissimo tempore <i>f</i>

Class VII. Containing Double Readings, which of 1540, by being a copy, the one of the text,

	Steph. Gr. text 1550	Steph. Vulg. text 1540
94	2 Pet. I. 3 δεδωρημένης	quae donata sunt

b. *Castam* is also in the Louvain text, and in Stephens's ed. of 1528, and 1534.

c. If ἀγίαν had ever been found in a Gr. MS. in this passage, or quoted from a Greek father, I should have supposed that it had its origin in the Greek. But this is so far from being true, that even no Latin father reads *sanctam*. Jerom, Augustine, and Fulgentius agree with the common text, and read *castam*.

d. This addition is not in the Louvain text, nor had Stephens made it in his editions of 1528, and 1534.

e. This remarkable interpolation is not in the Louvain text: nor it is quoted by any of the Latin fathers.

Steph. Vulg. text. 1540

Velefian Readings

sanctam

ἀγίαν ^cdomini nostri + Jesu
Christi ^dκυρίῳ ἡμῶν + Ἰησοῦ Χρι-
στῷmalignis + Ecce prae-
dixi vobis, ut in die
domini non confunda-
mini ^eπονηροῖς + Ἰδὲ προεῖπον
ὑμῖν, ἵνα ἐν τῇ ἡμέρᾳ τῇ
κυρίῳ μὴ αἰσχυνηθῆτε

novissimis temporibus

ἐσχάτοις χρόνοις ^g

*appear to have been taken from Stephens's Vulgate
the other of the margin ^h.*

Stephens's margin

Velefian Readings

donata est

δεδωρημένα et δεδώρηται ⁱ

f. Novissimo tempore is likewise in the Louvain text.

g. The Greek MSS. have here five different readings: but the Marquis has been so unfortunate as to hit upon a reading, which exists in none. This reading therefore may likewise be referred to the eighth class.

h. The Catholic Epistles furnish only one example for this Class, but I have quoted several more from other parts of the N. T. in the proof of the Fourth Article.

i. Δεδωρημένα has been quoted from two Greek manuscripts, but δεδώρηται from none.

Class VIII. Containing Readings, in which in cases where the Vulgate is actually supported manuscripts, but translations from the Latin,

	Steph. Gr. text 1550	Readings of Gr. MSS. 1
95	Jam. II. 18 ἐκ τῶν ἔργων	χωρὶς τῶν ἔργων. A. C. 8. 13. 25. 31. 56.
96	1 Pet. I. 22 εἰς φιλαδελ- φίαν ἀνυπό- κριτον, ἐκ καθαρᾶς καρδίας	— καθαρᾶς. A.
97	2 Pet. I. 4 δι' ὧν	δι' ὧν. 8.
98	5 αὐτὸ τῆτο δέ	αὐτοὶ δέ. A.
99	12 ἐκ ἀμελήσω	μελλήσω. A. B. C. 25. 27. 29.
100	III. 3 ἐμπαῖκται	ἐν ἐμπαιγμονῇ ἐμπαῖκ- ται. A. B. C. al. 8. } ἐν ἐμπαιγμῶ οἱ ἐμπαῖκ- ται. Antioch. }

k. In the readings of this class Velez was truly unfortunate: for in retranslating from the Latin into Greek, the chance of hitting on the Greek word, from which the Latin had been translated, was at least equal to the chance of hitting on a different word. But in three of the examples he is the less to be pitied, because he might have kept himself from stumbling, if he had only consulted Stephens's Greek margin.

l. The letters and figures, which follow the readings in this column denote the Gr. MSS. quoted by Wettstein & Griesbach.

m. The readings in this column had not their origin in the Latin: on the contrary they are translations of the Greek readings quoted in the second column. Moreover, several of them are undoubtedly genuine, and on that account have been taken by Griesbach into his Greek text.

Velez has betrayed his own fabrication, by quoting, by Greek manuscripts, not the readings of those which exist in no Greek manuscript ^k.

Steph. Vulgate 1540^m

sine operibus

in fraternitatis amore
simplici, ex corde ⁿ

per quem
vos autem
incipiam

in deceptione illuso-
res ^p

Velesian Readings

ἐκτὸς ἔργων

— ἀνυπόκριτον ^o

δι ᾧ

ὑμεῖς δὲ

ἄρξομαι

ἐν ἀπάτῃ ἐμπαῖνται ^q

ⁿ. It is evident that this translation was made from a Greek MS. which like the Codex Alexandrinus had not καθαρῶς.

^o. Velez joined *simplici* with *ex corde*, notwithstanding there is a comma after *simplici* in Stephens's Vulgate of 1540, and also in that of 1534, and taking *simplici ex corde* for the translation of ἐκ καθαρῶς καρδίας, supposed that ἀνυπόκριτον had been left untranslated in the Vulgate.

^p. Augustin quotes *illufione illudentes*, where the Greek paronomasia is preserved.

^q. The very loss of the paronomasia in the Velefian Reading betrays a translation from the modern Vulgate.

	Steph. Gr. text 1550	Readings of Gr. MSS.
101	3 Joh. 10 βελομένους	ἐπιδεχομένους r. C. 5. 7. 27. 29.
102	Jud. 25 ἐξουσία	ἐξουσία + πρὸ πάντος τῷ αἰῶνος. A. C. al. 8.
103	2Pet. III. 1 ἤδη	ἰδὲ *

*Class IX. Containing Readings, which a trans-
nuscrypt, so as to make it correspond to the Latin,
neither would nor could have adopted; conse-
quently alterations from the Latin, not only
manuscript.*

	Steph. Gr. text 1550
104	Jam. V. 4 καὶ βοαὶ τῶν θερισάντων' εἰς τὰ ῶτα κυρίως σαβαώθ εἰσεληλυ- θασιν ^w

r. With this reading the passage runs thus, Οὐτε αὐτὸς ἐπιδέχεται
τὸς ἀδελφούς, καὶ τὸς ἐπιδεχομένους κωλύει.

s. Whether ἐπιδεχομένους is the genuine reading, or the correction
of a critical transcriber who wished to improve on the original,
is at present of no importance: but neither the author nor a
transcriber, would, after having used the compound verb ἐπι-
δέχομαι, immediately use the simple verb δέχομαι.

t. I place this reading as an Appendix to the present class, be-
cause ἰδὲ has not been quoted from any Greek MS. and there-
fore does not properly belong to this class. But as ἤδη and ἰδὲ
may be easily confounded in dictating, and the Vulg. ecce is a

Steph. Vulgate 1540	Velelian Readings
eos qui suscipiunt	δεχομένους *
potestas + ante omne saeculum	ἐξουσία + πρὸ πάντων αἰώνων
ecce	ἰδὲ

*criber, whose intention was to alter his Greek ma-
and therefore must have understood both languages,
quently, containing Readings, which, as they are
never did, but never could have existed in a Greek*

Steph. Vulg. text 1540	Velelian Readings
	A. Readings, which of themselves are admis- sible, but when con- nected with the con- text make sole- cisms "
'clamor eorum' in aures do- mini sabaoth introivit	1. ἡ βοὴ αὐτῶν *

translation of ἰδὲ, it is not improbable, that it existed formerly
in some Greek MSS. Mill says, "Vulg. legebat ἰδὲ."

u. These readings were evidently fabricated by a man who col-
lated single words and phrases, without regarding the context.
See what was said on this subject Art. 16.

w. The words inclosed between the figure and the semicircle de-
note that part of the text, to which the Vel. R. refers. Where
there is no semicircle, the figure denotes the place of an in-
sertion.

x. Here Velez has left ἐισεληλύθαι unaltered, because it was so far
removed from αἱ βοαὶ that it escaped his notice. Consequent-

Steph. Gr. text 1550		
105	I Pet. I. 12	Διηκόνον αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς, ἐν πνεύματι ἀγίῳ ἀποστα- λέντι ἀπ' ἑρανοῦ, ² εἰς ἃ ἐπιθυ- μοῦσιν ἄγγελοι παρακύψαι
106	II. 2	¹ Ὡς ἀρτιγέννητα βρέφη, ³ τὸ λο- γικὸν ἄδολον γάλα ἐπιποθή- σατε ²
107 } 108 }	III. 3	¹ Ὡν ἔσω ἔχ' ὁ ἔξωθεν ⁴ ἐμπλο- κῆς τριχῶν, καὶ ⁵ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος
109	19	¹ Ἐν ᾧ καὶ τοῖς ἐν φυλακῇ ⁶ πνεύμασι παρευθεῖς ἐκήρυξε
110	IV. 1	Πέπαιται ⁷ ἁμαρτίας
111 } 112 }	V. 3	Μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ ⁸ τύποι γινόμε- νοι τῷ ποιμνί ⁹

ly his reading makes a solecism. Now a Greek transcriber, who had altered *οὐ βοῶν* to *ἡ βοῶν*, could not fail, when he came to *εἰσεληλύθασι*, to alter it to *εἰσελήλυθε*.

y. *Ἐἰς ὅν* is of itself a very good translation of the reading of Stephens's ed. of 1540, but when connected with the Greek context it makes false grammar. Velez did not perceive that *πνεῦμα* and *spiritus* were of different genders. This difference has led him not only here, but in other places, into error.

z. Augustine quotes *rationabile et innocens lac concupiscite*.

a. The common text agrees with the Greek, being *rationabile sine dolo*: whence arose *rationabiles sine dolo*, the reading of the Louvain text, and lastly *rationabiles et sine dolo*, that of Steph. Vulg. of 1540. This Reading may be also referred to Class VI.

Steph. Vulg. text 1540	Velefian Readings
Ministrabant ea, quae nunc nuntiata sunt vobis, per eos qui evangelizaverunt vobis, spiritu sancto misso de coelo, ² in quem ² desiderant angeli prospicere.	2. εἰς ὃν γ
Sicut modo geniti infantes, ³ rationabiles et sine dolo, ³ lac concupiscite ^a	3. οἱ λογικοὶ καὶ ἄδο- λοι b
Quarum non sit extrinsecus ⁴ capillatura, aut ⁵ circumdatio ⁵ auri, aut indumenti vestimentorum cultus	4. ἐμπλοκή 5. περίθεσις c
In quo et his qui in carcere erant ⁶ spiritu ⁶ veniens praedicavit	6. πνεύματι d
Desiit ⁷ a peccatis ⁷	7. ἀμαρτίαις e
Neque ut dominantes in cleris sed ⁸ forma ⁸ facti gregis + ex animo	8. τύπος 9. + ἀνυπόκριτοι f

Stephens in his ed. of 1528 and 1534 has *rationabile et sine dolo*.

b. Here Velez did not perceive that though *rationabiles* may agree with *infantes*, οἱ λογικοὶ cannot agree with τὰ βρέφη.

c. Here Velez did not perceive the masculine article δ before ἐξῶθεν.

d. Here Velez overlooked the plural article τοῖς, with which πνεύμασι had agreed. The common Vulgate text has *spiritibus* like the Greek: also Stephens's editions of 1528 and 1534.

e. Velez in rendering *peccatis* by ἀμαρτίαις took no notice of πέπαιται.

f. In rendering *forma* by τύπος Velez did not attend to γινόμενοι, nor to τύπος in rendering *ex animo* by ἀνυπόκριτοι.

Steph. Gr. text 1550		
113	2 Pet. II. 7	Καὶ δίκαιον Λὼτ καταπονέμενον ὑπὸ τῆς τῶν ἀθέσμων ¹⁰ ἐν ἀσελγείᾳ ἀνατροφῆς ἐξέρυστο
114	8	Βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δίκαιαν ἀνόμοις ἔργοις ¹¹ ἐβασάνιζεν
115	10	Δόξας δ' τρέμεσι ¹² βλασφη- μῶντες
116	1 Joh. IV. 3	Τὸ ἐστὶ ¹³ τὸ τῷ ἀντιχριστῷ
117	James V. 7	Ἰδὲ ὁ γεωργὸς ἐκδέχεται τὸν τί- μιον καρπὸν τῆς γῆς μακροθυ- μῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ¹⁴ ὑέτὸν πρῶτον καὶ ὄψιμον

g. Velez did not perceive that the insertion of ἀδικίας καὶ deprived ἀνατροφῆς of its article. A Greek transcriber would have inserted ἀδικίας καὶ τῆς.

h. As the Nominative is so far removed from its verb, it is no wonder that Velez stumbled on a false concord.

i. Velez in translating *introducere* by the participle παρεισάγοντες has displayed his knowledge of the Greek elegancies: but he did not perceive that there was another participle already

Steph. Vulg. text 1540

Velelian Readings

Et justum Lot oppressum a
nefandorum ¹⁰injuria ac
luxuriosa conversatione eri-
puit

10. + ἀδικίας καὶ ε

Aspectu enim et auditu jus-
tus erat, habitans apud eos,
qui de die in diem animam
justam iniquis operibus
¹¹cruciabant

11. ἐβασάνιζον ^k

Sectas non metuunt ¹²intro-
ducere' blasphemantes

12. + παρεισάγον-
τες ⁱ

Hic est ¹³Antichristus'

13. ὁ ἀντιχριστός ^k

B.

Readings, which a
transcriber who un-
derstood Greek and
Latin, would on other
accounts not have
adopted in his MS.

Ecce agricola expectat pretio-
sum fructum terrae, patien-
ter ferens donec accipiat
¹⁴temporaneum et seroti-
num

14. — ὕετον ⁱ

after τρέμει, or he would have rendered it by the plain infini-
tive.

k. Here Velez perceived the difference between *Antichristus*, and
τὸ τῆ ἀντιχριστῆ but not between *hic* and *τέτο*, to which he paid
no attention in the formation of his new reading.

l. If a Greek transcriber had intended to accommodate his text to
the Vulgate, in which the two last adjectives instead of agree-
ing with *pluviam* expressed, refer to *fructum* understood, he

Steph. Gr. text 1550		
118	Jam. V. 10	ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας
119	1 Pet. II. 11	Παρακαλῶ ὑμᾶς ὡς παρόικους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν
120	23	Παρεδίδε δὲ τῷ κρίνοντι δικαίως
121	V. 12	ἐσηκατε

would not have erased *ὕπερ* without inserting an article in its place. I have referred this reading to the First List containing those which have not been discovered in Greek MSS. for though Stephens quotes (*— ὑπερ*) from his Codex 17, yet as this MS. in the Codex Vatabli, and the Codex Vatabli not only omits *ὕπερ*, but has *καρπὸν* in its stead, this Velefian Reading is justly entitled to its present place.

m. This reading is neither in the common text, nor in the Louvain text, nor in Stephens's text of 1528, or 1534.

n. To say nothing of the omission of *μᾶ*, the transpositions of *ἀδελφοί*, *κακοπαθείας*, and *μακροθυμίας* or the insertion of *τῆς ὑπομονῆς*, all out of compliment to Stephens's Vulgate, the translation of *exitus mali* is truly curious. Velez invents *κακοέξοδος*, which does not exist in the Greek language, and if it did would not signify *exitus malus*, but would be an adjective, like *κακόκαρπος*, *κακολόγος*, *κακόννομος*, etc.: and moreover he makes it of the masculine gender, because *exitus* is masculine in Latin.

o. One Greek MS. has *ὁμᾶς* after *παρακαλῶ*, and one other after *ἀπέχεσθαι*, but none has *ὁμᾶς* in both places. If *ὁμᾶς* be not inserted after *παρακαλῶ*, we may say *ἀπέχεσθαι ὁμᾶς*, taking *ἀπέχεσθαι* in a passive sense: but if *ὁμᾶς* be used after *παρακαλῶ*, *ἀπέχεσθαι* cannot be taken passively: it must be of the middle voice, and will of itself signify *abstinere vos*. The insertion there-

Steph. Vulg. text. 1540	Velelian Readings
Exemplum, accipite, fratres exitus mali, et longanimita- tis, et laboris et patientiae ^m	Ἐπόδειγμα λάβετε, ἀ- δελφοί, τῆς κακοεξόδου, καὶ τῆς μακροθυμίας, καὶ τῆς κακοπαθείας, καὶ τῆς ὑπομονῆς ⁿ
Obsecro ¹ 'vos' tanquam ad- venas et peregrinos abstinere ¹⁶ 'vos' a carnalibus desideriis	15. + ὑμᾶς } 16. + ὑμᾶς } ^o
Tradebat autem judicanti se injuste statis	παρεδίδω δὲ τῷ κρίνοντι ἑαυτὸν ἀδίκως ^p ἴσατε ^q

fore of ὑμᾶς in both places makes a solecism. See Dresigii Com-
ment. de verbis mediis, Sect. I. §. 18.

^p. This reading makes downright nonsense. The literal trans-
lation of παρεδίδω τῷ κρίνοντι is *tradebat se judicanti*, because
παρεδίδω being of the middle voice is reciprocal, and this is the
reading which is quoted by the Latin fathers. Through the
negligence of transcribers the words *se* and *judicanti* have been
transposed in the modern Vulgate; yet the sense, though alter-
ed, is not destroyed, in the Latin, because *se* is not always re-
ciprocal, but is sometimes used as equivalent to *eum*. See for
instance, Cic. de Off. Lib. III. 10. But as ἑαυτὸν is always re-
ciprocal in Greek, the insertion of it after κρίνοντι not only al-
ters but destroys the sense. With respect to ἀδίκως which Velez
has substituted to δικάως, because the Vulgate has *injuste*, it
has never been adopted by a Greek transcriber, any more than
ἑαυτὸν. Wetstein indeed quotes it from a Greek Lectionary, but
he at the same time declares that it is not the original reading
of that lectionary, but the alteration of a modern proprietor
of the manuscript, who was not a Greek, but a member of
the Latin Church, who has written σὲ ἀδίκως as a substitute to
δικαίως, in imitation of *se injuste*, and has thereby shewn himself
a still greater slave to the Vulgate even than the Marquis of
Velez. See Wetstein's Prolegomena p. 63.

^q. This was an unlucky attempt, to bring the Greek nearer to
the Latin. The Marquis had learnt from his grammar that

Steph. Gr. text 1550			
122	2 Pet. I.	8	Ταῦτα γὰρ ὑμῖν ὑπάρχοντα
123	II.	13	συνευωχέμενοι
124		16	ὑποζύγιον ἁφῶνον
125	2 Joh.	8	Βλέπετε ἑαυτὰς ἵνα μὴ ἀπολέ- σωμεν
126	3 Joh.	5	Εἰς τὰς ἀδελφὰς ¹⁷ καὶ εἰς τὰς ξένους.
127		10	Καὶ ¹⁸ μὴ ἀρκέμενος ἐπὶ τέτοις

ἴσχυμι signified *sto*: he concluded therefore that *ἴσατε*, and not *ἰσῆκατε* must signify *statis*. He had not learnt that the sense of *sto* is confined to the second Aorist, and Praeterperfect, and that *ἴσατε* signifies not *statis* but *sistitis*.

7. Ταῦτα γὰρ ὑμῖν παρόντα would have been good Greek, and would have exactly corresponded to Stephens's Vulgate. Moreover, Velez saw, or might have seen this very reading in the margin of Stephens's Greek Testament. But the Marquis was not satisfied with an agreement in the sense, he judged it necessary that they should agree in the very words, and inserted therefore, in defiance of *παρόντα*, both *εἰ* and *μετὰ* in order to have something which should correspond to *si* and *cum*. Even in the Vulgate *si vobiscum adsint* is a mistake for *vobis cum adsint*, which is still retained in the Codex Harleianus 1772, and other ancient Latin MSS.

8. Whoever knows the meaning of *δχένω* will not expect to find either it, or any of its compounds in a MS. of the Gr. Testament. Besides, this verb no where occurs compounded with *συν*. At Jude 12 where *συνευωχέμενοι* occurs again, the Vulgate has literally *convivantes*, and there Velez has made no alteration: but as it is here rendered by *luxuriantes*, he thought it necessary to quote a stronger expression than *συνευωχέμενοι*, and he has effected his purpose to the full.

Steph. Vulg. text 1540	Velefian Readings
haec enim si vobiscum adsint	ταῦτα γὰρ εἰ μεθ' ὑ-
luxuriantes	μῶν παρόντα ^r .
subjugale mutum + animal	συνοχευόμενοι ^s
	ὑποζύγιον ἄφωνον +
	ζῶον ^t
Videte vosmet ipsos, ne per-	βλέπετε ἑαυτὰς, μὴ
datis	ἀπολέσητε ^u
In fratres, ¹⁷ et hoc in pere-	17. καὶ τῷτο εἰς τὰς
grinos'	ξένους ^w
Et ¹⁸ quasi' ista non sufficiant	18. + ὥς ^x

i. The addition of *animal* was not improper in the Latin, though Latin Fathers, and the most ancient Latin MSS. among which is the Cod. Harl. 1772, have the passage without it: but the addition of ζῶον is, to say the least of it, superfluous in the Greek.

ii. The rejection of ἵνα, and the conversion of μὴ from a negative adverb to a conjunction, after βλέπετε ἑαυτὰς, is an alteration which would have hardly been made by a Greek Transcriber, though μὴ is sometimes used as a negative conjunction, and also with the subjunctive mood. But as the Vulgate has *ne*, and not *ut non*, Velez thought the alteration absolutely necessary.

iii. Several ancient and valuable Greek MSS. read here εἰς τὰς ἀδελφούς, καὶ τῷτο ξένους, which is a very good reading; but none read like Velez καὶ τῷτο εἰς τὰς ξένους, which is a very bad reading. Even in the Vulgate the addition of *in* after *hoc* is a modern interpolation, for Jerom quotes the passage thus, *in fratribus, et hoc peregrinis*.

iv. Velez was resolved to have something which should correspond to *quasi* though the turn of expression in the Greek is totally different from that in the Latin.

LIST

CONTAINING READINGS, WHICH HAVE BEEN

*Class I. Containing Readings, which are not
ment of 1550.*

Stephens's Gr. text 1550

1	Jam. I. 19	ὥς
2	II. 8	τὴν γραφὴν
3	III. 5	ὀλίγον
4	1 Pet. I. 22	διὰ πνεύματος
5	III. 8	φιλόφρονες

a. The letters and figures annexed to each reading denote the manuscript, or manuscripts, in which that reading has been found.

b. In the margin of Stephens's Greek Testament ταπεινόφρονες is quoted as a various reading to φιλόφρονες. Now as the Vulgate in having both *modesti* and *humiles*, expresses both of these readings, it was necessary for Velez to make use of both: but instead of quoting them singly, he has thought proper to mould them into the compound φιλοταπεινόφρονες. The writer of the Codex Petavianus 3, which is the only manuscript, that has this reading, has done the same. See Mill's note to this passage. Perhaps it will be thought extraordinary that Velez should have adopted this singular compound, when the two simple words would have answered his purpose equally well, unless he had authority for the one, and not for the other. But the Cod. Pet. 3, the only MS. in which this reading is found, was in the time of Velez, as well an hundred years af-

II.

DISCOVERED IN GREEK MANUSCRIPTS.

quoted in the margin of Stephens's Greek Testa-

Steph. Vulg. text 1540	Velefian Readings ^a
scitis	ἴσε. A. C.
scripturas	τὰς γραφὰς. 27. 29.
quantus	ἡλίκον. A. C.
— per spiritum	— διὰ πνεύματος. A. C. 27.
modesti, humiles	φιλοταπεινόφρονες ^b . 40.

ter that period, preserved at Paris (see Wettstein Vol. II. p. 14. No. 46) and I cannot suppose that Velez took a journey from Madrid to Paris, in order to collate this manuscript. If the writer of the Cod. Pet. 3. could form this singular compound, without the assistance of Velez, why could not the latter have done the same without the assistance of the former? But all difficulty on this subject will be removed, when I mention the following circumstance. When Velez framed his collection of readings, this very MS. had been already collated by Gagnaeus, and quoted under the title Codex Dionysianus, in Gagnaeii Scholia in omnes Pauli epistolas et Epist. canonicas, of which the first edition was published at Paris in 1543. See Walchii Bibl. Theol. Tom. IV. p. 666. Now Gagnaeus in his Note to 1 Pet. III. 8 says. "In vetusto Codice Dionysiano pro eo quod interpres vertit *humiles* est *φιλοταπεινόφρονες*. If Velez therefore did not form this compound for himself, he took it from Gagnaeus.

Steph. Gr. text 1550

6	1 Pet. III. 11	καὶ ποιησάτω εἰρήνην, καὶ διωξά- τω αὐτήν
7	21	ἡμᾶς
8	IV. 1	ὑπὲρ ἡμῶν
9	3	ἡμῖν
10	—	τῷ βίῳ
11	14	ἀναπαύεται
12	—	κατὰ μὲν αὐτὸς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται
13	V. 5	ὑποτασσόμενοι
14	10	θεμελιώσαι
15	2 Pet. I. 3	διὰ δόξης καὶ ἀρετῆς
16	II. 13	ἀπάταις
17	14	ἀκαταπαύστως
18	—	πλεονεξίαις
19	III. 10	ἐν νυκτὶ
20	III. 13	κατὰ τὸ ἐπάγγελμα
21	1 Joh. IV. 21	ἀπ' αὐτῶν
22	V. 2	τηρῶμεν
23	6	τὸ πνεῦμα
24	20	ἐσμὲν

c. This Velelian Reading is the reading of all the printed editions of the Greek Testament which were published before Stephens's edition of 1550: and differs from the text of this edition in the insertion of the words ἀγαθὸν ζητησάτω, which Stephens's compositor had omitted by mistake. Hence Wettstein concluded (Prol. p. 60) that the Velelian readings were adapted to Stephens's Greek text of 1550, and, as Mariana relates that they were written in the margin of a Greek Testament, that that Greek Testament was of this edition. A comparison of the first and last columns in the General Table which I have given of the

Steph. Vulg. text 1540	Velefian Readings
faciat bonum, inqui- rat pacem, et se- quatur eam vos	καὶ ποιησάτω ἀγαθόν, ζητησά- τω εἰρήνην, καὶ διωξάτω αὐ- τὴν ^c ὑμᾶς. A. 2. 17. 25. 31.
— pro nobis	— ὑπὲρ ἡμῶν. C. 27. 29.
— nobis	— ἡμῖν. A. 29. 35.
— vitae requiescet	— τῇ βίᾳ. A. C. 4. 14. 29. 38. ἀναπαύσεται ^d . Mosq. c.
<i>Deest</i>	<i>Deest</i> . A. 3. 4. 13. 17. 27. 29.
— subditi	— ὑποτασσόμενοι. A. 27. 29.
<i>Deest</i>	<i>Deest</i> . A.
propria gloria et vir- tute	ἰδίᾳ δόξῃ καὶ ἀρετῇ. A. C. 15. 25. 36.
conviviis incessabilis	ἀγάπαις. A. ἀκαταπαύστ. 2. 4. 22. 25. 27. 30. 40.
avaritia	πλεονεξία ^e . Colb.
— in nocte	— ἐν νυκτὶ. A. B. 13. 25. 27. 29. 39. 40.
et promissa a Deo	καὶ τὰ ἐπαγγέλματα. A. ἀπὸ τῇ Θεῷ. A.
faciamus	ποιῶμεν. A. B. 17. 27. 29. 33.
Christus	ὁ Χριστός. 34. } ^f
simus	ῶμεν. 34. }

Velefian Readings in the Catholic Epistles, will afford a complete confirmation of Wetsteins opinion.

d. This reading is quoted by no other editor than Matthaei, who quotes it from the Codex Mosquensis c.

e. This reading is quoted in no edition of the Greek Testament. But in the margin of Mill's G. T. preserved in the Bodleian it is noted as being in a Colbert MS. (the number is not mentioned). See Griesbach's Symbolae criticae Tom. I. p. 301.

f. These two readings are quoted in no edition of the Greek Testament, but they are both in the Codex Montfortianus. The

Stephens's Gr. text 1550				
25	2 Joh.	2	μεθ' ἡμῶν	
26		7	εἰσῆλθον	
27		I 3	ἀμὴν	
28	3 Joh.	I 3	γράφειν	
29		—	ἐθέλω	
30	Jud.	5	εἰδότες ὑμᾶς ἀπαξ τὸτο	

Class II. Containing the Readings, which Velez Greek Testament, where he had only to trans-

Steph. Greek text 1550				
31	Jam.III.	3	ἰδὲ	
32		8	ἀκατάσχετον	
33	IV.	12	νομοθέτης	
34		—	τὸν ἕτερον	
35		13	σήμερον καὶ αὐριον πορευώμεθα	
36		—	ποιήσωμεν	
37		—	ἐμπορευώμεθα, καὶ κερδήσω- μεν	
38		15	ποιήσωμεν	

writer of that MS. as well as the Marquis of Velez translated them from the Latin, in which, and not in the Greek, they had very evidently their origin, the one arising from a confusion of XPS and SPS, the other of *sumus* and *simus*.

g. The Louvain text, and also the common text agree with the Greek in having *nobiscum*.

h. These Manuscripts, according to Wetstein, though they insert *ου*, do not place it like Velez before, but after, *γράφειν*. This

Steph. Vulg. text 1540	Velefian Readings
vobiscum & exierunt — amen tibi scribere	μεθ' ὑμῶν. 22. ἐξῆλθον. B. 15. 17. 26. 29. 36. — ἀμήν. A. 13. 27. 29. σοι γράφειν ^h . A. C. 17. 27. 31. 33. 40.
nolui scientes semel omnia	ἐκ ἡθελον. 27. εἰδότας ἅπαξ πάντα. A. B. C.

*found already quoted in the margin of Stephens's
cribe, and not to translate.*

Steph. Vulg. text 1540	Velefian Readings
si autem inquietum legislator + et iudex proximum tuum hodie aut crastino ibimus faciemus mercabimur, et lu- crum faciemus faciemus	εἰ δὲ ἀκατάστατον νομοθέτης + καὶ κριτῆς τὸν πλησίον σε ⁱ σήμερον ἢ αὔριον πορευσόμεθα ποιήσομεν ἐμπορευσόμεθα, καὶ κερδήσο- μεν ποιήσομεν

Velefian Reading therefore, in the form, in which Velez quotes it, is in no Greek MSS.

ⁱ. τὸν πλησίον only is quoted in Stephens's margin, to which Velez added σε, on account of *tuum* in Stephens's Vulgate, which is not in the common editions of the Vulgate, nor in the Louvain text. τὸν πλησίον, with the addition of σε, is in no Greek MS. and therefore this Velefian Reading might have been justly placed in the First List.

Steph. Greek text 1550

39	Jam. V.	9	κατακριθῆτε
40		11	ὑπομένοντας
41		12	εἰς ὑπόκριτιν πέσῃτε
42		15	ἀφεθήσεται
43	1 Pet. I.	12	ἡμῖν
44		16	γένεσθε
45		21	πιστεύοντας
46		24	ἀνθρώπων
47	II.	2	αὐξηθῆτε
48		6	ἐν τῇ γραφῇ
49		7	λίθον
50		20	ὑπομενεῖτε prius
51	III.	7	συγκληρονόμοι
52		—	εἰς τὸ μὴ ἐκκόπτεσθαι
53		13	μιμηταὶ
54		18	ἔπαθε
55		20	ὀλίγαι
56	IV.	8	καλύψει
57		9	γογγυσμῶν
58		16	μέρει τέτρω
59		19	ἀγαθοπία
60	V.	2	ἐκστίως
61		6	ἐν καιρῷ
62		10	καταρτίσαι ὑμᾶς, τηρεῖν, σθε- νώσαι
63		14	ἀγάπης
64	2 Pet. I.	1	Συμεῶν
65		10	σπευδάσατε

k. Stephens's margin has καταρτίσει ὑμᾶς, τηρεῖ, σθενώσει, δαμελιώσει.

Steph. Vulg. text 1540	Velelian Readings
judicemini	κριθῆτε
eos qui sustinuerunt	ὑπομέναντας
sub judicio decidatis	ὑπὸ κρίσιν πέσητε
remittentur	ἀφεθήσονται
vobis	ὑμῖν
eritis	ἔσεσθε
credentes	πιστὺς
ejus	αὐτῆς
crescatis + in salu- tem	αὐξηθῆτε + εἰς σωτηρίαν
scriptura	ἡ γραφή
lapis	λίθος
suffertis	ὑπομένετε
cohaeredibus	συγκληρονόμοις
ut non impediantur	εἰς τό μη ἐγκόπτεσθαι
emulatores	ζηλωταὶ
mortuus est	ἀπέθανε
pauci	ὀλίγοι
operit	καλύπτει
murmuratione	γογγυσμῷ
isto nomine	ὀνόματι τούτῳ
benefactis	ἀγαθοποιῶν
spontanee + secun- dum Deum	ἐκ σίως + κατὰ Θεόν
in tempore + visita- tionis	ἐν καιρῷ + ἐπισκοπῆς
perficiet, confirma- bit, solidabitque	καταρτίσει, στηρίξει, σθενώσει *
sancto	ἀγίῳ
Simon	Σίμων
fatagite + ut per bo- na opera	σπευδάσατε + ἵνα διὰ τῶν καλῶν ἔργων

But Velez rejected ὑμᾶς and σεμελιώσει, because there are no words, which correspond to them in the Vulgate.

Steph. Greek text 1550

66	2 Pet. I. 10	ποιεῖσθαι
67	II. 2	ἀπωλείαις
68	4	παρέδωκε
69	—	τετηρημένους
70	10	παρὰ κυρίου
71	12	γεγεννημένα
72	18	ἀσελγείαις
73	—	τὲς ὄντως ἀποφυγόντας
74	21	ἢ ἐπιγινῶσιν
75	III. 7	ἡ γῆ αὐτῆς λόγῳ
76	9	εἰς ἡμᾶς
77	17	τήκεται
78	1 Joh. I. 5	ἐπαγγελία
79	II. 7	ἀδελφοί
80	23	ἔδὲ τὸν πατέρα ἔχει
81	27	μένει
82	—	μενεῖτε
83	IV. 2	γινώσκετε
84	V. 10	τῷ Θεῷ
85	12	ὁ ἔχων τὸν υἱόν

1. This is one of the two readings in the Cath. Ep. which do not exactly coincide with Stephens's Vulgate. It is true that τηρε-
 μένους by being in the present tense comes nearer to *reservari* than
 τετηρημένους: but τηρεῖσθαι would have come still nearer, and I can
 assign no other reason for the preference of τηρεμένους, than that
 Velez found it already quoted, but not τηρεῖσθαι in Stephens's
 margin. τηρεῖσθαι is in the Codex Colbertinus 2844, which in
 this passage exactly agrees with the Vulgate. But as Velez
 had neither this, nor any other Greek MS. he has here abided
 by the reading which Stephens had quoted to his hand. Or

Steph. Vulg. text 1540	Velelian Readings
faciatis	ποιῆσθε
luxurias	ἀσελγείαις
tradidit + cruciandos	παρέδωκε + κολαζομένους
reservari	τηρεμένους ^l
Deest	Deest
Deest	Deest
luxuriae	ἀσελγείας
eos qui paululum ef- fugiunt	τὲς ὀλίγως ἀποφεύγοντας ^m
quam post agnitio- nem + retrorsum	ἢ ἐπιγνῶσιν + εἰς τὰ ὀπίσω
terra eodem verbo	ἢ γῇ τῷ αὐτῷ λόγῳ
propter vos	δι' ὑμᾶς
tabescent	τακῆσεται ⁿ
annunciatio	ἀγγελία
charissimi	ἀγαπητοὶ
nec patrem habet + qui confitetur fili- um, et patrem habet	ὁ δὲ τὸν πατέρα ἔχει + ὁ ὁμολο- γῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει
maneant	μενέτω
manete	μένετε
cognoscitur	γινώσκεται
filio	τῷ υἱῷ
qui habet filium + Dei ^o	ὁ ἔχων τὸν υἱὸν + τῷ Θεῷ

perhaps τηρεμένους owes its place in the Velelian collection to a cause assigned in the last page of this Appendix.

m. Stephens quotes ὀλίγως ἀποφυγόντας: but as in the Latin, the verb was in the present tense, Velez thought it necessary to alter ἀποφυγόντας to ἀποφεύγοντας. In fact therefore this Velelian Reading has never been quoted from a Greek MS.

n. The Nominative is a neut. pl.

o. Dei is added neither in the common editions, nor in the Louvain text.

Steph. Greek text 1550

86	1 Joh. V. 13	ὕμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τῷ υἱῷ τῷ Θεῷ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πι- στεύητε εἰς τὸ ὄνομα τῷ υἱῷ τῷ Θεῷ
87	20	ἀληθινόν
88	2 Joh. 5	γράφω
89	6	καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα
90	8	αἱ ἐργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν
91	12	ἀλλ' ἐλπίζω ἔλθειν πρὸς ὑμᾶς
92	—	ἡ χαρὰ ἡμῶν
93	3 Joh. 4	χαρὰν
94	8	τῇ ἀληθείᾳ
95	12	οἴδατε
96	Jud. 1	ἡγιασμένοις
97	20	ὑμῶν
98	22	ἐλεεῖτε διακρινόμενοι
99	23	ὅς δὲ ἐν φόβῳ σώζετε, ἐκ τῷ πυ- ρὸς ἀρπάζοντες
100	24	φυλάξαι αὐτὰς
101	25	σοφῶ
102	—	Θεῷ σωτῆρι ἡμῶν

p. This is not the whole of the Veleſian Reading, for at the be-
ginning is ταῦτα γράφω before ὑμῖν, which correſponds to ταῦτα
ἔγραψα of the Greek text; but I have been obliged to refer this
part of the reading to another Claſs, not only becauſe γράφω is

Steph. Vulg. text
1540

Velefian Readings

vobis, ut sciatis quoniam vitam habetis aeternam, qui creditis in nomen filii Dei

ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ ρ

verum + Deum
scribens

ἀληθινὸν + Θεόν
γράφων

ut, quemadmodum
audistis ab initio

ἵνα, καθὼς ἠκούσατε ἀπ' ἀρχῆς

quae operati estis, sed
ut mercedem plenam accipiatis

αἱ ἐργάσασθε, ἀλλὰ μισθὸν
πλήρη ἀπολάβετε

spero enim me futurum apud vos

ἐλπίζω γὰρ γενέσθαι πρὸς ὑμᾶς

gaudium vestrum

ἡ χαρὰ ὑμῶν

gratiam

χάριν

veritatis

τῆς ἀληθείας

nostri

οἶδας

dilectis

ἡγαπημένοις

nostrae

ἡμῶν

arguite iudicatos

ἐλέγχετε διακρινόμενους

illos vero salvate, de
igne rapientes, aliis

ἃς δὲ σώζετε, ἐκ τοῦ πυρὸς ἀρπα-
ζοντες, ἃς δὲ ἐλεεῖτε ἐν φόβῳ

autem miseremini
in timore

vos conservare

φυλάξαι ὑμᾶς

— sapienti

— σοφῷ

Deo salvatori nostro

Θεῷ σωτῆρι ἡμῶν, + διὰ Ἰησοῦ

+ per Jesum Christum dominum nostrum

Χριστοῦ κυρίου ἡμῶν 9.

not quoted by Stephens, but because it has never been quoted from a Greek MS.

9. It appears from the First List, that the number of Velefian Readings in the Catholic Epistles, which have never been dis-

*Rules necessary to be observed in examining the
Veleſian readings.*

If any man ſhould be diſpoſed, after what has been already ſaid on this ſubject, to undertake an other examination of the Veleſian readings, I requeſt him, 1. To procure the *Adverſaria ſacra*, and not to truſt either to the London Polyglot, or Mill's Appendix, and leaſt of all to Kuſters edition. 2. To refer each reading to its proper place, in which there is great danger of erring, when the ſame word occurs more than once in a chapter, becauſe De la Cerda has not diſtinguiſhed the verſes. 3. To procure Stephens's edition of the Vulgate of 1540, and not to truſt to the re-impreſſion of 1546. 4. In comparing the Veleſian readings with thoſe of Stephens's Vulgate to correct the typographical errors in De la Cerda, and not to conclude that a Veleſian Reading differs from Stephens's

covered in Greek MSS. amount to an hundred and twenty ſeven. From this ſecond liſt it appears that the number of thoſe, which have been found in Greek manuſcripts, amounts only to an hundred and two, and even of theſe there are three, viz τὸν πλησίον σε Jam. IV. 12. τὰς δλίγας ἀποφύγοντας 2 Pet. II. 18, and σοὶ γράφειν 3 Joh. 13, which might not improperly be placed in the firſt Liſt. Further, the two readings χριςὸς 1 John V. 6, and ὤμεν 1 John V. 20, never exiſted in any other Greek manuſcript than the Latinizing Codex Montfortianus. Laſtly, twelve more of theſe readings mark only the omiſſion of certain words contained in Stephens's Greek, and not in his Latin text.

Dr. Michaelis, who has written very ingeniouſly on this ſubject, has been led into error by truſting to Kuſter's edition, inſtead of conſulting the *Adverſaria ſacra*. Of fifteen readings, which he has quoted in his *Tractatio critica* p. 96, there are not leſs than eight, viz. thoſe taken from Matth. XVI. 3. XVIII. 23. XIX. 9. XX. 25. XXII. 20. XXIV. 9. XXV. 20. 41., which do not exiſt in the Veleſian collection, as publiſhed by De la Cerda. They are all indeed in Kuſters's edition, into which they found their way, through an accumulation of miſtakes, made partly by the editors of the London Polyglot, partly by Mill, and partly by Kuſter himſelf, or rather by Kuſter's compoſitor, who has ſometimes inſerted the abbreviation Vel. in a wrong place, and made readings Veleſian, which really are not.

5. Three more of the fifteen Veleſian readings quoted by Dr. Michaelis p. 96, viz. thoſe quoted as being in Matth. VI. 8. XVI. 6. 11, have been falſely referred to thoſe verſes: for they belong to Matth. VI. 1. XVI. 8. 12., and there they exactly agree with Stephens's Vulgate. Further J. D. Michaelis in his Introduction to the N. T. Vol. II. p. 353. of the Cambridge edition, has quoted fix Veleſian readings as not being in the Vulgate, of which five belong either to this or the preceding note.

Vulgate, where that difference was occasioned by a mere blunder of the compositor *t*. 5. In examining whether a Veleſian Reading has been found in a Greek manuſcript, to avoid being led into error by Sabatier, who, though he generally quotes theſe readings by name, yet ſometimes quotes them without ſaying that they are Veleſian, whence thoſe, who are not acquainted with the ſubject, might ſuppoſe that he drew from ſome other ſource. 6. If on comparing the Veleſian readings with thoſe of Stephens's Vulgate a few examples ſhould be found, in which they differ from each other *n*, to recollect the various cauſes, which might produce exceptions to the general rule. Theſe cauſes are, *a*) Velez himſelf could not poſſibly make a collection of nineteen hundred readings, without making ſome miſtakes; eſpecially as he had to collate two editions, which were not divided into verſes, and therefore if the ſame words occurred twice in the compaſs of a few lines, was expoſed to the danger of confounding them *w*. *b*) Velez in the poſition of his obelus, afteriſk, and ſemicircle, was no more exempt from error than Stephens, who has made many miſtakes of this kind: but wherever Velez placed any of theſe marks wrong, the Veleſian reading muſt vary from that of Stephens's Vulgate *x*. *c*) Theſe marks may not only have been ſet wrong in ſome places by Velez himſelf, but

t. The typographical blunders νομοθετης, σασα, προγωσιν, etc. to the amount of fifteen in the Catholic Epistles, it is unneceſſary to mention. Six others, though leſs glaring, are equally errata, viz, Jam. III. 14. *ἐριθείαν ὥσι*: 2 Pet. I. 3. *δεδωρήσεται*: II. 14. *πλεονεξία*: 18. *ὀλίγως*: 2 John 2 *ἔτε μεθ' ὑμῶν*: 12. *ἐλπίζω γενέσθαι*: which Mill in his Appendix has properly corrected to *ἐριθείαι ὥσι*, *δεδωρήται*, *πλεονεξία*, *ὀλίγως*, *ἔται μεθ' ὑμῶν*, *ἐλπίζω γενέσθαι*: and by his correction I have abided.

iii. Whether there are any examples of real diſagreement in the catholic epistles, may be determined by examining the preceding table.

iv. Thus Velez quotes *καλίσσεις τὸ ὄνομα αὐτῆ* as a various reading to *καλίσσει τὸ ὄνομα αὐτῆ* Matth. I. 23, where Stephens's Vulgate reads *vocabitur nomen ejus*, and therefore differs from the Veleſian reading. But only two lines above *vocabitur nomen ejus* Stephens's Vulgate has *vocabis nomen ejus*, which belongs to V. 21. Velez's eye probably caught this reading, as the text was not divided into verſes, and ſuppoſed that *vocabis* correſponded to the Greek *καλίσσεις*. Or perhaps this reading found its way into the Veleſian collection, from a cauſe to be aſſigned preſently.

x. That Velez uſed the ſame marks with Stephens, appears from De la Cerda, who in various places, eſpecially Mark I. 1. obſerves, "*Stelliula appingitur, ut intelligamus aliquid deesse.*"

in others by Mariana ^y, who made the transcript for De la Cerda, likewise in a copy of Stephens's edition of 1550 ^z.
 d) De la Cerda in preparing the readings for the press, could no more than Mariana have made the transcript without some mistakes: but wherever a mistake was made by either of them, a deviation must have taken place from Stephens's Vulgate. e) As the Velelian readings were written both by Velez and Mariana, in the margin of Stephens's Greek Testament, where there are many printed readings, it is not impossible that either the one or the other, when their attention was wearied by the long dull labour of transcribing, copied by accident a reading printed by Stephens, in conjunction with those written by Velez. If therefore a reading, which is not in Stephens's Vulgate, but is in his Greek margin, should any where be found in the Velelian collection, it may be indebted for its introduction to this cause ^a. — When we consider how powerfully all these causes might have operated, we have reason to wonder, that they have operated so seldom, and that the exceptions are so very few.

γ. Stephens's Greek text at Matth. XXIII. 19. is *μωροὶ καὶ τυφλοὶ*, for which his Vulgate has only *Caeci*. Here Velez should have inclosed *μωροὶ καὶ* between his obelus and semicircle: but he must have placed the semicircle after *τυφλοὶ*, for not only *μωροὶ καὶ*, but likewise *τυφλοὶ* is quoted by De la Cerda as wanting.

z. Matth. X. 3. 4. where the Greek text is *Λεββαῖος, ὁ ἐπικληθεὶς Θαδδαῖος, Σίμων ὁ Κανανίτης, καὶ κ. τ. λ.* Velez quotes *Καναναῖος* as a various reading, and according to De la Cerda, as a various reading to *Λεββαῖος*. Here the mark of reference must have been set wrong if not by Velez at least by Mariana, for no manuscript or edition either Greek or Latin, ever read *Καναναῖος* in the place of *Λεββαῖος*. And this is confirmed by what De la Cerda says in the parallel passage Mark III. 18. "*Κανανίτην* corrigat *Καναναῖον*," where the mark of reference had been placed right.

a. That Mariana copied them in the margin of a Greek Testament, De la Cerda relates, *Advers. sacra* p. 129: and this Greek Testament must have been Stephens's edition of 1550, the same as Velez had used, or the readings would not have suited the text.

b. The reading *καλέσεις* Matth I. 23, which I mentioned Note *w* is in Stephens's Greek margin. Whether this was the cause of its introduction into the Velelian collection, or that already assigned, is immaterial.

FINIS.

8/11

Marsh, Herbert

Letters to M[iste]r Archdeacon Travis in vindication of one of the
Translator's notes to Michaeli's Introduction

Leipzig 1795

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